The Outlook

Vol. 66 September 22, 1900 No. 4

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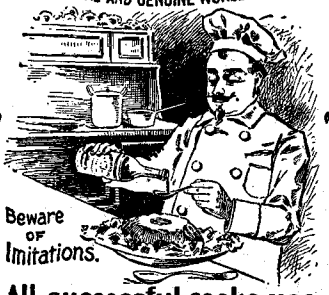

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The Anthracite Coal Miners' Strike

The deferred strike of the anthracite coal miners of Pennsylvania was ordered on Wednesday of last week, the efforts of the men to secure arbitration having proved fruitless. The final order was issued from Indianapolis by the National Executive Board of the United Mine Workers of America, and came in the form of an indorsement of the action taken on August 27 by the representatives of the anthracite miners in their convention at Hazleton, Pennsylvania. By the rule of the organization, it appears, the local unions could not order a strike without the sanction of the National Board. The order to strike took effect on Monday of this week, and was at once accepted by about a hundred thousand men out of the one hundred and forty thousand employed in the anthracite coal fields. The Hungarian, Italian, and other immigrant miners have taken but little part in the strike, but the American miners have supported it almost uniformly. The principal demands of the miners are as follows: The abolition of company stores and company doctors; a reduction in the price of powder from $2.75 a keg—the price in 1874—to $1.50; the payment of wages twice a month and in cash; the limitation of a ton to 2,240 pounds; and an advance in wages ranging from ten per cent. for men receiving over $1.75 a day to twenty per cent. for those receiving less than $1.50.

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The Opposing Statements

President Olyphant, of the Delaware and Hudson Company, in speaking for the operators on the day the strike was ordered, declared that he would not answer the demand of the President of the United Mine Workers for the arbitration of all differences, as it was merely "a play for position," and the strike had been ordered without proper notice to the employers. "As to grievances," he said, "we are always ready to receive complaints and entertain them. We will now meet our men at any time. The whole matter rests with them. But we decline to recognize labor unions. As to our miners, I do not believe that they have any real grievance against us. The assertion that they have not shared in the general prosperity of the country may be met with the statement that the operators are in the same position. I do not believe the statement that the miners desire semi-monthly payments. This is the Pennsylvania law, but the miners have never invoked it." As to the last point, the miners state that the Pennsylvania statute simply mocked them by making it essential that they should "demand" to be paid in accordance with its provisions, when such demand would obviously invite the discharge of those making it. As to whether the coal companies, including the coal roads, have shared in the general prosperity of the country, the men are ready to accept the findings of arbitrators; and as to the avowed willingness of the agents of the companies to meet with the workmen, but not with workmen's agents, the men state that their local committees have either been discharged for presenting grievances to their own employers or else have been told that the competition of other employers made it impossible to remedy the evils complained of. The situation, the miners contend, demands that all the anthracite coal miners shall act as a unit through their National organization. The fact that relatively few of the newer immigrants among the miners have heretofore belonged to the miners' organization has made united action difficult.

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The Galveston Disaster The outpouring from the whole country of aid and sympathy for the sufferers at Galveston has been extraordinary, as might be expected from the broad generosity of the American people. Money in large amounts has been sent to Galveston rapidly and liberally, while trains and steamships filled with supplies have been despatched from many cities; yet so overwhelming and wide-reaching was the devastation that assistance must be continued and extended in even larger proportions. There are many excellent methods of forwarding contributions; we need here give only one address, to which our readers may send money with certainty that everything received will be promptly and economically applied to the needs of the people of Galveston—the Citizens' Relief Committee of the Merchants' Association of New York. Checks should be made to the order of the treasurer, Mr. James Stillman, and sent to him at 52 Wall Street, New York. Thousands of people are homeless and hundreds of families have been broken up by death. It is now estimated that the loss of life is from five to six thousand out of a total population of about forty thousand. Many bodies have been buried at sea, more have been cremated, and it was only after days and nights of arduous labor that the city began to be safe from the danger of plague arising from the number of unburied corpses. Unlike most stories of calamity as told by the press despatches, the record of this one has increased from day to day as the proof of the damage wrought has become more evident; for once the sensational papers were actually unable to exaggerate in their first reports of the calamity. Governor Sayers, of Texas, Mayor Jones, of Galveston, the United States Marshals in the vicinity, and other officials, have combined to organize the work of relief and of search, and all able-bodied citizens, whether lawyers or longshoremen, bankers or draymen, have been put at the actual labor. Thieves and robbers of the dead were detected in many cases in the act, and dealt with summarily and so effectively that the danger of the evil spreading has been forestalled. Armed guards are preserving order and preventing looting. The entire city will be cleaned and disinfected as rapidly as possible, and then the question of rebuilding will be taken up seriously. While there are many who think that a sand island exposed to storms from the Gulf will never prove a suitable site for a great city, the prevailing opinion seems to be that solidity in construction and proper sea-walls will make the new Galveston safe, and that its present site is so peculiarly favorable for commerce that there should be no thought of abandoning it.

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China and the Powers During the past week the diplomatic correspondence between the Powers with regard to China, so far as it is known, appears to have been chiefly in the nature of what may be called maneuvering for position. The one fact of the week which looks toward immediate advance in settling the difficult questions with regard to indemnity and security for the future has been the departure of Li-Hung-Chang from Shanghai for Peking by way of Taku and Tientsin. At Peking he will meet Prince Ching, who, with him, is to represent China in the negotiations. Prince Ching is entirely acceptable to the Powers as a representative of the Emperor, as he has always been favorably disposed to foreigners. He is supposed to lean a little toward English influence, while Li-Hung-Chang is regarded by the English diplomats as having a distinct tendency to favor Russia. It seems to be uncertain whether Yung-Lu is to be joined with Li-Hung-Chang and Ching as a negotiator; one imperial edict appears to desire this, but the Powers, naturally, are greatly disinclined to accept Yung-Lu, because of his hostile attitude toward foreigners and his intimate connection with the outrages at Peking and elsewhere in the Empire. It should be remembered, however, that the Chinese officials with whom the Powers will deal are not in any sense to be arbitrators, but merely, so to speak, counsel for the defense. Various utterances attributed to Li-Hung-Chang, as well as information from other sources, make it increasingly clear that the Empress Dowager was brought by Prince Tuan and other fiercely anti-foreign officials to believe in the power of the Boxers, and to give them something more than her tacit approval. If the Emperor is to be re-estab-

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lished on his throne by the Powers, it would seem to be of paramount importance that his advisers and controllers should be other than the Empress Dowager, Prince Tuan, Yung-Lu, and the other officials who brought about the recent terrible condition of affairs in China. Another stipulation which would seem to be desirable for the Powers to make is that acknowledgment of the outrages upon the foreigners and apology therefor should be made in imperial edicts publicly and widely posted, so that the great body of the Chinese might not remain ignorant of the actual defeat of the Imperial Government by the Powers, as has happened more than once heretofore.

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Rumors and Facts Rumors have been frequent during the week of various combinations between the Powers and as to their ultimate demands. The most important of these rumors is that which credits Germany and Russia with having agreed upon terms to be demanded, and upon mutual action for the future; at present it is impossible to judge of the truth of this rumor. Russia continues to assert her intention of withdrawing her troops and diplomatic force from Peking to Tientsin, but thus far no actual steps to that end have been taken. Reports of the slaughter of native Chinese Christians in the interior continue, and there is little doubt that the story of the massacre of missionaries and of native Christians will, when completely known, be full of horror. An imperial edict has now been issued calling upon the imperial troops to destroy the Boxers wherever they may be found, and Li-Hung-Chang has issued orders to the same effect. The attitude of the United States during the week has been that of waiting for further information about the intentions of the Powers. No orders have as yet been issued for the withdrawal of United States troops from China. Reports of the departure of an expedition of the troops of the allies into the interior were cabled in the early part of last week, but no news from the expedition has since been sent; it was supposed to be aimed at Paotingfu, about ninety miles southwest of Tientsin, where many missionaries have, almost without doubt, met their death. The fuller reports of the occupation of Tientsin and Peking confirm the statement that both places were sacked, and enormous quantities of private property seized or destroyed. According to the correspondents' stories which have reached this country, and the official reports which have been sent in by our officers, the American forces behaved with commendable moderation; the Japanese also seem to have refrained from general looting; but, according to the statement of correspondents, the Russians and French acted with great cruelty and cupidity, while the British troops were not properly restrained from plundering.

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President Kruger's Flight The arrival of President Kruger at Lorenzo Marques last week, and the announcement of his intention to proceed thence to Holland before long, form the best evidence of the final collapse of serious resistance to British arms in the Transvaal. It was at first announced that Mr. Kruger had left Vice-President Schalkburger in executive command of what is left of the Transvaal Republic, and that it was Mr. Kruger's intention to seek European intervention by personal interviews. The improbability of European intervention, however, is so great that this may be taken as a semi-excuse and explanation for the abandoning of political hope by the President of the Transvaal Republic. The statements that the Portuguese officials were holding Mr. Kruger as a prisoner in Lorenzo Marques mean simply that they are exercising such surveillance over him as would prevent his carrying on political or military plans while in neutral territory. It is not at all probable that any attempt will be made to restrain President Kruger's action except such as is required by international law from neutral countries in dealing with the officers of combatant States. Perhaps even a greater blow to the waning cause of the Boers than President Kruger's flight would be the death of General De Wet, whose brilliant and long-continued raids and rapid movements have given him perhaps the greatest military reputation attained by any of the Boer generals. A cable despatch from Johannesburg asserts that General De Wet was

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killed on September 7 near Potchefstroom, but this rumor has not, as we write, been fully confirmed. The division generals of the British forces are pushing the remnants of the Boer army back from point to point, and have occupied several places of strategical importance during the week. General French has gained possession of Barberton, and is advancing rapidly beyond that point. There are various rumors about General Botha; one is that he is negotiating for a surrender, another that he has given up his command and has been superseded by General Villjoen.

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The Cuban Elections The election for delegates to the forthcoming Constitutional Convention took place in Cuba last Saturday, and, like the recent elections for municipal officers, was entirely free from disorder or violence of any kind. The returns from distant parts of the island are coming in rather slowly, and as we write it is not possible to analyze the party character of the delegates with accuracy. It seems certain, however, that in the city and province of Havana the National party elected six out of the eight delegates, the other two going to the Republican party. In Santa Clara a combination of the Republican and Union-Democratic parties was made which probably elected its nominees without exception, while in Puerto Principe there was no party contest at all, the delegates having been put in nomination by the people without dissent. In the Province of Santiago, where the race question has more importance than elsewhere in the island, it is reported that the parties in which the negroes predominate have been successful in electing their candidates. The experiment of minority representation appears to have worked very successfully. In the Province of Havana the minority party (which is there the Republican party) will probably have two delegates. The three parties in Cuba differ chiefly on local matters and in shades of opinion rather than in fundamentals. All are practically unanimous in the hope that real Cuban independence will be achieved through the new Constitution now to be formulated. It is also true that most of the delegates feel very strongly that the relations between the United States and Cuba which will follow the adoption of the Constitution should be determined either by a declaration of the United States as to its intention and policy, or by treaties between Cuba and the United States made after independence has been declared, on the ground that such relations should not be permanently determined by the fundamental law of the country, but should be open to revision as are treaty stipulations. The three parties, the National, the Union-Democratic, and the Republican, have fused in different combinations by twos in various parts of the island, and this renders it the more difficult to declare immediately after the election its exact significance and results.

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Governor Roosevelt's Acceptance Governor Roosevelt's letter of acceptance gives the securing of good government at home the place of first importance among National problems; affirms that under the present Administration the country has attained the highest prosperity in its history, and declares that this is due to wise legislation on the tariff and finance; that the reversal of the financial policy and the adoption of the policy outlined in the Kansas City platform would change all these existing conditions, disarrange the industrial life of the country, and bring disaster to American finance. A sound and proper system of finance, basing the currency of the country on the gold dollar worth one hundred cents, he declares to be fundamental in our National policy; this issue between the two parties, although overshadowed for the moment by differences on foreign matters, is vital and fundamental. He protests against indiscriminate denunciation of corporations and industrial combinations, and declares that this treatment carries with it an air of demagogism and insincerity. He holds that there are real abuses which can be remedied by intelligent legislation, and among the things to be secured are publicity as to capitalization, profits, and all other matters of importance in the management of these great concerns; taxation must be considered in reference to trusts and corporations, and closer supervision and inspection devised. He reviews the history of expansion, and declares that the history of the Nation has

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been in large measure the history of the Nation's expansion; that the greatest expansion took place under Democratic leadership, when Jefferson, by the purchase of the Louisiana territory in 1803, added the territory which is now divided into thirteen different States—as many States as there were originally colonies; that the doctrine of the "consent of the governed" as now preached by the Democrats was not applied to the Indian tribes in the Louisiana territory; that a great majority of the inhabitants, both white and colored, were opposed to the transfer. Mr. Jefferson sent troops into Louisiana exactly as Mr. McKinley sent troops into the Philippines, and for the same purpose. Mr. Jefferson declared that the Louisianians were not fit for self-government, and years elapsed before self-government was granted to them. This expansion was followed in due time by the acquisition of Florida, involving the vexatious and costly Seminole war; and this by the acquisition of Texas, which the Texans had already secured for themselves; and then came the acquisition of California, New Mexico, Arizona, Nevada, and parts of Colorado, and finally the acquisition of Utah. Governor Roosevelt affirms that the words imperialism and militarism have no place as applied to the Administration policy in the Philippines, which is imperialistic only in the sense in which Jefferson's policy in Louisiana was imperialistic. He declares that the only way of making it necessary to enter upon a period of militarism is to abandon the Philippines to their own tribes, and at the same time to guarantee them a stable form of government. Both parties are pledged to establish a stable government in the Philippines; the course taken by the Administration is the only way in which that pledge can be redeemed. "Properly speaking, the question is not now whether we shall expand—for we have already expanded—but whether we shall contract." To grant self-government to Luzon under Aguinaldo, Governor Roosevelt declares, would be like granting self-government to an Apache Reservation under a local chief. The Philippines cannot be abandoned by the United States without throwing off responsibilities both to the Filipinos and to the world which cannot be so thrown off with honor.

The New York Democratic Convention

The Democratic State Convention in New York went one point further than the Republican in exhibiting the extent to which the political machines have become the masters instead of the servants of their respective parties. There was, it is true, at the Democratic Convention a vigorous protest against the betrayal of party interests, but in the end the Convention betrayed them far more signally than had the Republican Convention. The latter nominated a machine candidate personally popular with the delegates, in the obviously well-grounded assurance that the Democrats would not nominate the one candidate who could command the independent vote and thus seriously endanger Republican success. The Democratic Convention rejected the one candidate whose nomination promised to bring success to his party, although the overwhelming majority of the party, and even of the delegates themselves, desired his nomination. The old creed of the machine, "Party interests above public interests," was brazenly replaced by the new creed, "Machine interests above party interests." All this was effectively exposed in the Convention by Senator Hill, whose great abilities were this time exerted against machine rule. Among other things, Mr. Hill pointed out that Mr. Coler had been "fortunate in the enemies he had made," that the hostility of the dictator of the Democratic party would win him the votes of thousands of electors, and that his nomination was manifestly demanded if the Convention wished to carry the State for Mr. Bryan. The Tammany orator, Mr. O'Grady, who replied on behalf of Mr. Croker, dexterously twitted Mr. Hill upon his new rôle of reformer, and met his charge that Tammany was disloyal to Bryan by the assertion that Mr. Hill himself desired Mr. Bryan's defeat in order to be the logical candidate in 1904. The effectiveness of these thrusts, however, was dissipated by his over-zealous assertion that Mr. Coler was not opposed by New York delegates "because he had offended some one," and that the candidate supported by Mr. Croker was not the candidate of the machine. These claims were a little too much for the sense of humor of the delegates, and altogether too much for that of the audience. The candidate nominated

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by the Greater New York and Buffalo combination is Mr. Stanchfield, of Elmira, a lawyer of ability and formerly a law partner of Mr. Hill. He was, in fact, put forward by the combination in the hope of effecting a compromise with Mr. Hill and preventing the naming of Mr. Coler in the Convention. Mr. Hill, however, wisely preferred to make Tammany solely responsible for the defeat of Mr. Coler and the defeat of the party in New York. The vote stood 154 for Mr. Coler to 294 for Mr. Stanchfield. The platform adopted condemned the Ramapo legislation, and Mr. Stanchfield since his nomination has taken strong grounds for its "immediate and unconditional repeal." Although there is doubt as to the constitutionality of this step, there is no doubt as to its popularity with the voters. Mr. Stanchfield, however, will be handicapped, not only by the fact that he became the tool of Mr. Croker for the defeat of Mr. Coler, but also by the opposition he has incurred within his own party by his alleged opposition to organized labor, to silver, to Philippine independence, and pretty much everything Mr. Bryan and his platform stand for.

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Another State Adopts Direct Primaries

The Democrats of North Carolina this year introduce the system of nominating their candidate for United States Senator at a direct primary at which all the voters of the party will have an equal voice. In accordance with a resolution adopted at the State Convention, the Democratic State Committee has issued a call for such a primary to be held on the day of the Presidential election, authorizing all white voters to participate who supported the Democratic ticket at the recent State election, or shall support the Democratic ticket at the National election. By holding the primary on the day of the general election the Committee not only consults the convenience of the voters, but stimulates a large vote for the Democratic candidates for President and Congress. The Committee expects that a great many of the Populists of the State will this year be brought back into the Democratic ranks. The opportunity to take part in the election of United States Senator interests many of the voters more than the opportunity to vote for the President, not only because there is more doubt as to the result so far as North Carolina is concerned, but also because a great many North Carolina Democrats are either lukewarm toward or positively opposed to Mr. Bryan's position respecting the Philippines. All of the disaffected elements wish to take part in the Senatorial primary, and a heavy vote is anticipated. As one of the prominent candidates for the Senate is incomparably richer than any of his opponents, the direct primary gives to all a more even chance of election than they would have were the Legislature to decide the contest.

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Minor Political News

Except in New York, the recent State Conventions have been lacking in National interest. The most important of them, perhaps, were those in Colorado last week, which finally effected complete fusion for the Democrats, Silver Republicans, and Populists. Had such fusion failed, it was believed that the Republicans stood a good chance of re-electing Mr. Wolcott to the United States Senate. We have already noticed the strength of the list of Republican accessions in Colorado from the men who supported Mr. Bryan in 1896. During the past fortnight a similar list has been published for the State of Utah—the Governor of the State, the editor of the Salt Lake "Tribune," and the General Manager of the Zion's Co-operative Mercantile Institute of Salt Lake City being among the recruits. A close contest in that State also is predicted. East of the Rocky Mountains, however, the recent lists of recruits published by the Democratic Committee have contained more prominent names than those published by the Republicans. Ex-Secretary Olney's letter in support of Mr. Bryan, coming as it did from an ardent advocate of Cuban annexation, and following declarations in favor of Mr. Bryan by ex-Postmasters-General Wilson and Bissell, has created the impression that most of the Gold Democrats will this year support the Democratic ticket. Ex-President Cleveland, however, and ex-Secretary Carlisle have thus far absolutely refused to state whom they will support in the

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coming election. Of the former Republicans who have recently announced their intention to vote for Mr. Bryan, the most prominent are Senator Wellington, of Maryland, and Mayor Jones, of Toledo, O. Mayor Jones's announcement was made in a letter declining to accept an independent nomination for Congress by means of petitions which had been signed by several thousand voters. The acceptance of this nomination, Mayor Jones saw, was likely to make him the candidate of the Democrats also, and he preferred not to have his support of Mr. Bryan seem to be influenced by personal considerations. He supports Mr. Bryan, he says, entirely because of his opposition to the war in the Philippines. There is a good deal of unprofitable figuring as to the extent to which Mayor Jones's declaration will influence his supporters at the last State election. These numbered a little over one hundred thousand, of whom nearly thirty thousand voted for the Republican candidates for minor offices, as many more voted for the Democratic candidate, and some forty thousand voted for no one except Mayor Jones. In Delaware the two Republican factions have finally agreed upon a State ticket to be supported by both. The candidate for Governor has hitherto been identified with the "Union" or Addicks faction.

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The Dispensary in South Carolina

The claim made by the advocates of the dispensary system in South Carolina, that it is now "universally" regarded as an improvement upon the license system, has been practically sustained by the vote at the recent primaries. Of the five Gubernatorial candidates at the first primary not one stood for a return to the old system. Four championed the continuance of the dispensary, and one complete prohibition. The vote that was polled indicated that fifty-seven thousand citizens approved of the dispensary as the best solution of the liquor question, while thirty-four thousand asked that even the dispensaries be closed, and that no liquor whatever should be legally sold within the State. At the second primary, held last week, to determine which of the two leading candidates should be the party nominee (as no one had a majority of the whole vote at the first primary), the dispensary candidate was again successful. The advocates of the Gothenburg system, who have been led by press despatches to believe its South Carolina analogue a failure, need no longer take the attitude of apology for the American experiment. The verdict given in South Carolina represents the views of practically all the white voters at elections in which partisan considerations in no way affected the result, and it shows what the people of the State think of the dispensary after seven years' experience. In the beginning the dispensary was opposed by the Conservative or aristocratic wing of the Democratic party, and its enforcement was at times almost paralyzed by hostile decisions of district and circuit judges of the United States courts. One of these decisions, it will be recalled, went so far as to declare that pint bottles of liquor, shipped into the State by the carload, could be retailed in the original packages without let or hindrance, because South Carolina did not prohibit the liquor traffic, and therefore was not exercising "a police power" in its attempt to close dramshops. The United States Supreme Court brushed away all these subtleties by a unanimous decision, and made the thorough enforcement of the dispensary system practicable. With this enforcement the opposition of the Conservative faction disappeared, and the new system came to be universally accepted, save by those who are content with nothing short of complete prohibition.

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The Dispensary in North Carolina

This verdict in favor of the dispensary in South Carolina gives special timeliness to a letter which we have recently received from the Rev. A. J. McKelway, of Charlotte, N. C., respecting the dispensary system in his State. Over a year ago Mr. McKelway described the North Carolina system in our columns, and his recent letter to us aims to answer collectively the inquiries he keeps receiving from our readers in such number that he cannot answer them individually. The North Carolina system dispensary movement, he points out, has never been embarrassed by the opposition of any political party, and it has never antagonized

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prohibition sentiment because the dispensaries have never been advocated in towns or counties where local prohibition was in force. There has never been a general dispensary law for the State, but local laws have been supported by both parties in the State Legislature whenever it has been made clear that a majority of the people in the locality concerned preferred a dispensary system to the existing license system. The chief features of the local dispensaries, as Mr. McKelway sums them up, are: The sale of pure liquors only, in small quantities only, by salaried officers only, to respectable adults only, between the hours of sunrise and sunset only, and the absolute prohibition of drinking on the premises. Thus treating is done away with, loafing is done away with, and the pushing of sales to further the personal interests of dealers is done away with. The dispensary officers have no interest whatever in the amount of the sales. They sell the liquor in quantities, not less than a half-pint nor more than two quarts to a single person in a single day, upon written and signed applications recorded in a public book. No one who signs these applications, however, is required to pretend that he desires the liquors for medicinal purposes. The regulations enforced are merely to prevent sale to disreputable persons, to minors, or to those who might be tempted to retail to others elsewhere. Drug-stores are not allowed to sell liquor except when it is so compounded with other drugs as to be unusable as a beverage. As to the continued success of the dispensary system, Mr. McKelway reports that in Fayetteville, the first large town to adopt it, opposition to the dispensary has practically ceased, the old saloon-keepers have drifted off or are engaged in honorable business, and the stores formerly occupied by saloons are now rented for business by which the public is served instead of injured. The amount of drunkenness and disorder has been reduced by more than two-thirds. The one dispensary, during the year ending March 1, divided equally between the town and county net profits amounting to $8,400, or four times as much as the local public formerly received in license fees from the twelve saloons which the dispensary has displaced. The experience of Fayetteville has been practically duplicated in Greensboro', and in nearly every one of the smaller places in which it has been tried.

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British Sunday-Schools The compiler of the (English) Free Church Year-Book, the Rev. Howard Evans, calls attention in the "Christian World" (London) to a lamentable decrease in Sunday-school attendance, which has been going on so long that he considers a warning note imperative. The condition seems to be the reverse of our own, for here an increase is reported from Sunday-schools of nearly or quite every name. The latest official returns in Great Britain show in the Sunday-schools of the Established Church a decrease of 7,000 pupils, of the Baptist Churches 7,000, of the Wesleyan Methodists 5,400, of the Calvinistic Methodists 4,200, of the United Methodist Free Churches 3,000, of the English Presbyterians 1,400, of the Free Church of Scotland 3,000. The Irish Presbyterians also, and other bodies, show a decrease of which the figures are not given. This becomes more serious in view of the fact that the population is increasing at the rate of about 300,000 a year. These statistics are evidently completer than those of American schools; *e. g.*, the Wesleyan figures show that about four-fifths of the reported decrease, or 4,300, were pupils above fifteen years of age, and of the decrease in the Free Church of Scotland 1,300 were lost from its Bible classes. While our Sunday-schools gain on the whole, they are often complained of as losing at one end by failure to retain boys and girls at the critical period of adolescence. It would be well to make our statistics as precise in this respect as the British, that facts of such importance might not be left to surmise. The causes of the decline which he demonstrates Mr. Evans does not discuss. In general, it may be said that in the international Sunday-school conventions our British friends have admitted that they have much to learn from American methods. But, on the other hand, the class divisions in British society create obstacles in the working of a church Sunday-school which are comparatively unfelt here. But if the Sunday-schools have waned, the church day-schools, according to Mr. Evans, are at least doing nothing

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to better the situation. Their professed object is "to bring up each child as a communicant member of the Church of England." How far short of this they come appears in the fact that these church day-schools have over two and a quarter millions of pupils, while the total number of communicants in the Church is less than two millions.

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The Pope on Protestants Evangelical Protestants are sometimes accused by Roman Catholics of bigotry in their attitude toward the Roman Church, and of jealousy if that Church shows signs of growth in Protestant countries. Human nature is, however, even among ecclesiastics, much alike, and we are not, therefore, surprised to find not a little polemical bitterness in some recent remarks upon Protestant aggressiveness lately made by Leo XIII. in an open letter to the Vicar of Rome, Cardinal Respighi. The immediate cause is, so at least the "Tablet" says, the proselytism carried on in Rome by American Methodists and Baptists, and by the Waldensians—the last named having a particularly active congregation. Says the Pope: "The design harbored by these heretical sects is to fix the standard of religious discord and rebellion in this Peninsula, and chiefly in this *alma urbe*. . . . Not being able to rely upon the strength of the truth, they avail themselves, for the extinguishing or weakening of the Catholic faith, of the unprotected tenderness of years, of insufficient education, of the privations of indigence, and of the simplicity of many who are exposed to flattery, attractions, and seduction." Moreover, adds the Pope, "As though the torrent of unwholesome teaching and depravity, which daily, and with impunity, comes from books, professors' chairs, theaters, and journals, were not enough, to all these causes of perversion there has been added the insidious activity of heretical men, who, in conflict among themselves, find accord only in traducing the supreme pontifical authority, the Catholic clergy, and the dogmas of our holy religion, the meaning of which, and still more the august beauty, they are unable to understand." We can only hope that Rome will not suffer in intellectual, moral, and religious ways quite so terribly as the Pope fears from this incursion of non-Roman influence. In many of our American towns and cities Methodists, Baptists, and Roman Catholics work peacefully side by side, and sometimes even in unison, for the good of humanity; why not in Rome also?

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An Indian Camp-Meeting A picturesque, impressive, and inspiring summer gathering was that of the Indian camp-meeting held at Christian Island, Georgian Bay, September 5–10. Just across on the mainland are the scenes of the Jesuit tragedies where Iroquois and Hurons fought. Both the victors and the remnants of the vanquished tribes have left these regions, but there are many Indians in scattered reservations, the descendants of those who have drifted down south and eastward from the Rainy River district. From a radius of over a hundred miles these Indians gathered to the great camp-meeting. They came in hundreds from some reservations, and over a thousand Indians were said to be in camp. There were a number of white campers, besides a few ministers and missionaries. Among the latter were the Rev. Egerton R. Young, the noted missionary to the Cree Indians of the Northwest; the Chancellor of Victoria University, Dr. Burwash, and the Rev. Allan Salt, the oldest native Indian missionary, perhaps, in America. The last named is a convert of the "Father of Indian Missions in Canada," Elder Case. Mr. Salt is eighty-two years old, but is still in the active work, which he entered in 1853. The meetings were conducted somewhat like old-fashioned revival camp-meetings. There were prayer-meetings from sunrise to midnight and after. There were Bible classes and preaching services. One of the features was the singing by the Indians led by a native choir under a trained Indian organist. The old-fashioned penitent bench had a good substitute in two cedar poles which were raised from the ground on short props. But after the third day even these were discarded and carried away, the Indians, seekers and exhorters, preferring to have nothing before the platform, where they demanded all the available space. From the camp-meeting

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held in the same place last year the Indians went home resolved to carry on the work among those who had not attended. In the reports which came in, one Reserve reported forty converts, another sixty-five, and another eighty-seven, while all looked forward to the meeting this year. At the rallies on Sunday there were many testimonials, and the Lord's Supper was partaken of by four hundred people. This was followed by a procession around the camp grounds, which contained one hundred and ten tents, and a general handshake. Sunday night saw an all-night prayer-meeting and Monday the tents were folded and the Indians quietly went away.

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For Better Bible Study

It is seasonable just now to call attention, as we have formerly done, to the widely diffused and useful work which the American Institute of Sacred Literature is doing in many churches to improve study of the Bible. The month of September is its time to form classes, a beginning of which was made on "Bible Study Sunday," September 9, a day observed already in six hundred churches. A bulletin from the office of the Principal, Dr. W. R. Harper, shows that these are distributed among twenty or more denominations, Baptists, Congregationalists, Presbyterians, and Methodists, in the order named, comprising more than two-thirds of the whole number. Geographically, the distribution is as follows: New England 99, Middle States 143, Middle West 206, Far West 64, Southern States 32, Canada 53, foreign countries 3. The Institute, under direction of the Council of Seventy, proposes: "(1) To associate more closely those who desire to promote the study of the Bible from the historical standpoint, and of other sacred literatures as related to it; (2) to induce properly qualified persons to undertake this work either independently or in connection with another calling; (3) to extend a wider acquaintance with the right methods of Bible study and their results." The Council, composed of eminent Biblical scholars, both conservative and liberal, is not bound to any theory, or school, or denominational interest, but simply to the endeavor to promote Biblical knowledge under the best lights of modern learning. In the belief, however, that "the Bible is a unique revelation from God," a distinctively evangelical position is maintained, with "allowance of large liberty to the individual teacher." The work of the Council includes correspondence courses in Hebrew, the Greek Testament, and the English Bible; reading courses; summer schools; lectures in extension courses; and examinations (1) in Hebrew, New Testament Greek, and the English Bible; (2) upon the International Sunday-School Lessons—the latter open to every one. We learn that the first Sunday in October would not be too late to take up the matter. Those who are desirous of promoting it can obtain material for the purpose by addressing the American Institute of Sacred Literature, Hyde Park, Chicago.

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Manual Training for Negroes Only

General Francis A. Walker, one of the earliest and strongest advocates of industrial education, once remarked that he believed in manual training for all children, but that he condemned the demand for manual training "for the poor" as reactionary and likely to promote the separation of classes. The insight shown by this remark is illustrated by the action just taken by the Board of Education in New Orleans. Accepting the view that manual training is the most useful form of education for working people, the Board has ordered the closing of all the grammar schools for negroes, in order to provide funds for the manual training of that race. "The change," says the New Orleans correspondent of the New York "Sun," "will go into effect at once. There will be no more grammar-school education for the negroes in New Orleans, only a primary education followed by manual training that will fit the boys for industrial work and the girls as cooks, seamstresses, etc." Naturally, the leaders of the negro race are protesting against the new order. Among the protestants, says the "Sun's" correspondent, is the Rev. D. A. Graham, of the St. James's African Methodist Episcopal Church, who heretofore has had the support of the white people of New Orleans, because he has pointed out the responsibility of

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his own race for much of the feeling against it, and has urged co-operation with the Southern whites instead of antagonism towards them. Regarding the proposed change, Mr. Graham says:

> To limit the education of our children means to give none of them enough education to be of any service to them in earning a living; to deprive them of that mental discipline which renders them obedient to the law and accustomed to order; to deny them such useful information as will cultivate in them a love for good literature, so potent in making character; to degrade them in their own estimation, and thereby render them the easy prey of vice and immorality; to turn hundreds of boys and girls from the discipline of the schools at the most vital period of their lives to roam the streets and school themselves in crime. If New Orleans does this, she will place herself behind every other city in the Union and commit a crime against a helpless, struggling race.

It would be difficult to improve upon this statement of the situation. Manual training is the first necessity of the Southern negro, but it should be the accompaniment of intellectual training. To offer negro children over ten years old manual training alone is to offer them in the schools only what they think they can get in the factories, and will utterly deaden their educational aspirations.

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Cotton Again King The Galveston disaster figured in the financial world by intensifying the cotton famine. Last year the cotton crop of this country was below the usual average, but the price of cotton rarely rose to more than six cents. This year the crop is again below the average—its condition being represented in the official reports by the figure 68 as against 76 for the decade—and the universal revival of business has made the demand for cotton outrun the reduced supply. Raw cotton had previously advanced to more than nine cents a pound, and the destruction wrought by the Texas storms raised it nearly to ten cents. This is very nearly a restoration of the average price of cotton ten years ago. Under the influence of high prices the value of our cotton exports for the year bids fair to reach nearly two hundred and fifty millions, and thus exceed that of any other staple sent abroad. There is, however, some danger of a reaction, as the cotton-mills of Lancashire contemplate a general shut down of several weeks rather than continue to purchase raw materials at the present high figures and face the difficulty of selling the finished product at remunerative prices when the famine is over.

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Libraries in Parks Librarians throughout the country are watching with interest the experiment which is being tried in Brooklyn of establishing branch libraries in the parks. With some misgivings, the Park Commissioner, two summers ago, allowed a building in one of the small parks of the city to be used as a free circulating library. The library was opened with a few hundred books and a small reading-room, and visitors had the privilege of taking the magazines and papers to read under the trees of the park. The park became more than ever a center of life for the neighborhood. The number of visitors increased; their behavior improved, and instead of sitting listlessly on the benches they provided themselves with books, while groups of children, who had been inclined to play until quarrels ensued, became constant patrons of the library's resources in fairy tale and adventure. As a result of the summer's experiment, the Park Department adopted the plan in other parks, and there are now three park libraries, with hundreds of daily visitors. The libraries are under the control and management of the city, but their establishment is due primarily to the work of the Brooklyn Public Library Association, which was formed a few years ago in the hope of giving a free library system to Brooklyn. The city contained a fine library in the Brooklyn Library on Montague Street, but its annual dues of five dollars debarred a large proportion of the population, and the only large free library was the one connected with Pratt Institute. The work of the Association consisted at first in striving to awaken interest in the public need of access to books. Monthly meetings were held at members' houses, and book receptions were given, to which each guest came impersonating some book which was afterwards given to the Association to form a nucleus for the future library. One large public meeting was held in the Academy of Music, at which Andrew Carnegie told

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of the difficulty with which, as a lad at work in a shop, he obtained his first book, and of his resolve that some time he would make it easier for boys and young men to have books than it had been for him. The late Rev. Dr. R. S. Storrs, the founder of the fine library of the Long Island Historical Society, also spoke in behalf of free libraries as one of the agencies that foster the higher life of the community. Soon after this meeting an appropriation was granted by the city for the establishment of the first free library. The success of this movement is largely due to the efforts of Mrs. Mary E. Craigie, the first President of the Brooklyn Public Library Association, who added to her belief in the influence of literature a steady resolve that the people of Brooklyn should have the privilege of the free library, now a matter of course throughout New England towns. The placing of libraries in parks is especially her idea; and to all familiar with the idle condition of the people who fill park benches, the presence of a library, with its stimulating entertainment and inspiring thought, would seem to be worth duplicating in every city and town.

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A Policy of Emancipation

There can no longer be any doubt that the question of Imperialism is the paramount issue in the present National campaign. The currency question is correctly declared, both by the Democratic platform and by President McKinley, to be an *immediate* issue; but the prominence given to the other by Democratic orators and the space given to it by President McKinley in his recent letter indicates that in popular estimation the other is paramount. And the popular estimate is correct. No financial disasters, however great they may be, could be so great as the deliberate adoption of a policy which should prove to be destructive of our Constitution and fatal to our spirit of liberty. If there were any danger that we are entering upon such a course of National action, the issue presented by that danger would be paramount to all others.

In determining the question whether we confront any such danger, the wise man will disregard all accidents and incidents; he will neither be dazzled by the glory of naval victories at Manila and Santiago, nor allow his judgment to be determined by such incidents as the ineffective administration of our quartermaster and commissariat departments under General Alger, or the postal frauds in Cuba. The real issues of the Civil War were not determinable by the just criticisms on particular acts of President Lincoln's administration. The appointment of Mr. Cameron as Secretary of War and the consequent corruption in that department, the delays and hesitations, if not indecision, of the Administration during the first four weeks of its existence, the ineffective military administration of General Fremont in the trans-Mississippi district, the unaccountable inactivity of the Army of the Potomac under McClellan, and the failures of Pope and Burnside, were all just subjects of criticism; but not by such incidents could the course of events or the duty of the citizen be determined. The critic serves a useful purpose in guarding the people against incidental evils which might grow to be disastrous, but the criticisms throw little light, and generally none, on the real course of events. He who desires to know what is the meaning of the times in which he lives, as history will interpret it, and what the divine design which is being worked out through human instruments, will disregard such minor incidents, and will inquire what is the general tendency of any given policy by the results which it has already accomplished, and by those which, if it be carried out in the same spirit, it promises to accomplish in the future. If these results are good, he will support that policy in spite of incidental criticisms of specific men and measures; if they are bad, he will resist it, in spite of a specious glory shed upon his Nation by particular acts of heroism. The Republican party is charged with pursuing a policy which tends inevitably to imperialism; it claims to be pursuing a policy which tends to the emancipation of subject peoples, to the creation of free communities, and to the enlarged honor because the enlarged influence and usefulness of the Nation. Which of these interpretations of the events of the past three years is correct? Has it been three years of aggressive imperialism or of emancipat-

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ing republicanism? On that question the history of his administration, as given by Mr. McKinley in his letter of acceptance, throws no inconsiderable light. The accuracy of that history, sustained as it is at every point by official reports from men of National reputation, must be assumed until it is successfully assailed.

No one, so far as we know, doubts that the extension of American sovereignty, temporarily over Cuba and permanently over Hawaii, has extended the domain of freedom, and has conferred on the one people the somewhat uncertain advantages of independence and on the other the more palpable advantages of a stable government. In Cuba the Spanish despotism which has crushed out the life of the Cuban people and made a temporary desert of the Pearl of the Antilles has been destroyed; and the people are preparing to attempt the experiment of an independent national life. In Hawaii the rumors of revolutions and counter-revolutions from which the islands have suffered for so many years, and which are only second to actual war in their paralyzing effect on industry, are at an end, and the people, under a constitution which gives them as large measure of political freedom as was generally enjoyed by the States of the Union at the time the Union was formed, are enjoying a peace and prosperity which they have never before known. We wish that there had been no tariff obstructions imposed between the United States and Porto Rico; but the imposition is apparently not doing any practical injustice, and, even as a theoretical injustice, cannot last more than two years, and may be sooner ended if the Porto Rican government elect. That in this government as at present constituted America exercises a paramount influence is true, as she did in Louisiana after the purchase; as she does in a measure in every Territory. "Squatter sovereignty" has never been an American doctrine; even the Democratic party refused to accept it at the hands of Senator Douglas. There is no reason why the first inhabitants of a United States Territory should determine its final character, and many reasons why they should not. Meanwhile, under the provisional government which now exists, partly American and partly Porto Rican, between November, 1898, and June, 1900, over two million and a quarter of dollars have been paid over to Porto Rico from the tariff on Porto Rican products, and over a million and a half from the United States Treasury in addition; the United States military force has been reduced from 11,000 to 1,500, and order is now in the main preserved by a native constabulary. This does not look like either a commercial exploitation of the Porto Ricans or the extension of a military despotism over them. The non-partisan American will also read with pardonable pride the President's statement of the general results of this policy on the island and its inhabitants:

> Under the new law and the inauguration of civil government there has been a gratifying revival of business. The manufactures of Porto Rico are developing; her imports are increasing; her tariff is yielding increased returns; her fields are being cultivated; free schools are being established. Notwithstanding the many embarrassments incident to a change of national conditions, she is rapidly showing the good effects of her new relations to this Nation.

It may, however, be claimed that it is now generally conceded that our National policy in Cuba, Porto Rico, and Hawaii has been one of emancipation, and that it is only in the Philippines that America is thought to have shown imperialistic tendencies. It is true that the same charge of imperialism now brought against the Administration in the Philippines was only a little while ago brought against it in Hawaii, Cuba, and Porto Rico; and it is at least curious that an Administration confessedly actuated by humane spirit and doing a work of emancipation in three communities should be actuated by a commercial spirit and be engaged in building up an imperial despotism in a fourth. However, in the Philippines, as in Cuba, Porto Rico, and Hawaii, the tendency of the policy and the purpose of the government may be left to be decided by the answer to three questions: What has been the history of that policy? What result has it already accomplished? and, Is that history and are these results consistent with the avowed purposes of those who are responsible for the policy? The letter of President McKinley affords material for an answer to each of these questions.

1. The history of our dealings with the Philippines the President gives at consid-

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erable length, and he substantiates his historical statements by extensive quotations from the official reports of our representatives in the Philippines. To deny their truth is to impugn the veracity of men whose National reputation for probity puts their word above suspicion. That history as the President gives it will not be new to the careful readers of The Outlook; what will be new and valuable is the official confirmation of the reports as we have given them from time to time. That history can be summarized here in a sentence: No alliance was made explicitly or by implication with Aguinaldo by our Government or its officers; the Filipinos took no part in the attack on Manila, which was captured by American forces alone; when they entered Manila, the Tagals sought to follow, in order to loot the city, but were prevented by our officers; when subsequently they attacked our forces (February, 1899), it could not have been for the sake of independence, for the United States Senate was still engaged in debating the question whether it would not guarantee the independence of the Philippines; the attack was accompanied by avowed threats to exterminate all the foreigners—threats which there is every reason to believe would have been fulfilled had the attack succeeded; the Tagals alone are in insurrection against our Government, and they constitute only a minority of the inhabitants; not even the Tagals are united in this opposition to American sovereignty—on the contrary, a large party, apparently a party in control of such civil government as existed, entered into negotiations for peace, upon the basis of American sovereignty, in May, 1899, but were prevented from completing them by the military power; the archipelago has never had any other government than the Spanish; there is no reason to believe that the people as a whole have at present the capacity for self-government, still less that the Tagals have either the moral or the political capacity to govern the rest of the inhabitants; to yield to them and withdraw from the islands would be to hand over a majority of the inhabitants to the rule of a minority, the friends of America to its bitter enemies, and the entire islands to a present anarchy which would make them eventually the prey of some foreign power, or compel us again to intervene and do over again the work now nearly completed.

2. It is too early to pass a final judgment on the *results* of the American policy in the Philippines, since there has been but little time or opportunity to do more than lessen, without wholly ending, that anarchy which is always fatal to peaceful industry. And yet the Filipinos are already beginning to harvest, in the pacified districts, the fruits of the American occupation. Says the present Commission in its report of last August:

> All northern Luzon, except two provinces, substantially free from insurgents; people busy planting and asking for municipal organization; railway and telegraph line from Manila to Dagupan not molested for five months. . . . Tagalogs alone active in leading guerrilla warfare. . . . In Negros *more sugar in cultivation than ever before*. . . . The customs collections for last quarter *fifty per cent. greater than ever in Spanish history*, and August collections show further increase. The total revenue for same period *one-third greater than in any quarter under Spain*, though cedula tax, chief source of Spanish revenue, practically abolished.

The italics are our own. They clearly indicate, if they do not conclusively demonstrate, that, while the insurrection is not wholly at an end, the pacification and prosperity of Luzon are greater than ever before in her history. We are liable to be deceived by the facts that Spain's muzzled press did not report the guerrilla and banditti warfare; America's free press does report it. With this prosperity have come "calls from all parts of the islands for public schools, school supplies, and English teachers, greater than the Commission can provide until a comprehensive school system is organized;" at the same time night schools for adults are being established in response to popular demand. Accompanying this commercial and educational progress is the organization of courts which are fulfilling the pledge of the President last March to substitute civil for military rule as rapidly as can be done with safety, and to prepare for the fulfillment of the President's pledges repeated in this letter in the following sentence: "It is our purpose to establish in the Philippines a government suitable to the wants and conditions of the inhabitants, and to prepare them for self-government, and to give them self-government when they are ready for it and as rapidly

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as they are ready for it." The critic of this policy must be prepared either to show that these pledges are insincere, or to maintain that self-government should be given to the Filipinos before they are ready for it. The former claim appears to us possible only to the partisan; the latter only to the doctrinaire.

3. If the results already accomplished in Porto Rico and in the Philippines—and in the latter land under such difficulties—indicate that the *effect* of the policy of our Government is not imperialism, or is at least government for the benefit of the governed, the pledges of the President to the people of these islands indicate that imperialism is not his *purpose* nor that of the party which he represents. He quotes the directions given by him to the present Commission last March, and as these directions have never, so far as we know, been made public in the United States, it can hardly be charged that they were given for political effect. The pledge contained in them is so comprehensive, so explicit, and so inconsistent with any purpose of imperialism that we print it in full:

> Until Congress shall take action, I directed that: "Upon every division and branch of the government of the Philippines must be imposed these inviolable rules: That no person shall be deprived of life, liberty, or property without due process of law; that private property shall not be taken for public use without just compensation; that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense; that excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted; that no person shall be put twice in jeopardy for the same offense, or be compelled in any criminal case to be a witness against himself; that the right to be secure against unreasonable searches and seizures shall not be violated; that neither slavery nor involuntary servitude shall exist, except as a punishment for crime; and no bill of attainder or *ex post facto* law shall be passed; that no law shall be passed abridging the freedom of speech or of the press, or the right of the people to peaceably assemble and petition the government for a redress of grievances; that no law shall be made respecting the establishment of religion or prohibiting the free exercise thereof; and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."

He who accuses the Administration of imperialism should be prepared to show either that the acts of the Government have been inconsistent with these directions, or that the directions are consistent with imperialism; and either would prove to be a difficult task.

It appears to us very clear that, whether we regard the avowed purposes of the Administration, the results it has already accomplished, or the methods it has used in accomplishing these purposes, the work to which it commits the Nation is a work, not of imperialism but of emancipation, and that to stop it now would be to halt a most beneficent movement in behalf of liberty, justice, and the human race. The party which emancipated the negro is moving forward to emancipate four separate communities from foreign despotism; the party which resisted the one emancipation movement is now resisting the other; and now, as then, is unconsciously aided by a small number of intense humanists, who are more influenced by phrases than by facts. Ignoring these phrases, and basing his action on the work already accomplished, the unprejudiced voter has to ask himself these questions: Is it desirable to stop the beneficent work already so far accomplished in Porto Rico and the Philippines? to dry up the sources of their public income? to check their enlarging commerce? to close their just-opening schools? to run the hazard of that recrudescence of anarchy, accompanied by plunder and assassination, which would probably follow in all the Philippines the withdrawal of our forces, since it has followed in each locality from which our forces have been withdrawn? Or, if this process of emancipation and civilization is to be carried forward to its completion, can that be better done by taking the work out of the hands of the men who have initiated and thus far prosecuted it, in order to intrust it to men who are at best wholly untried, who have heretofore opposed this beneficent policy at almost every step, who have had no other definite policy to propose in its place, and who even now have none other to suggest than that we transfer our National responsibility in the Philippines to a minority of the inhabitants and protect this military oligarchy against all interference?—a policy which President McKinley thus aptly characterizes

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in one of the closing paragraphs of his letter:

> The proposition of those opposed to us is to continue all the obligations in the Philippines which now rest upon the government, only changing the relation from principal, which now exists, to that of surety. *Our responsibility is to remain, but our power is to be diminished.* Our obligation is to be no less, but our title is to be surrendered to another power, which is without experience or training or the ability to maintain a stable government at home and absolutely helpless to perform its international obligations with the rest of the world.

The sentence which we have italicized presents tersely and conclusively the fatal defect in the policy proposed in the Democratic platform, which Mr. Bryan in his first speech of the campaign has promised he will execute if he is elected President—a policy which appears to us to be distinctly one of National dishonor, because it practically repudiates the obligations involved, first, in our destruction of the Spanish fleet in Manila Bay, then in our treaty with Spain. These two events combine to make us responsible for the protection of persons and property in the islands. That responsibility we cannot escape if we would, and ought not to escape if we could. The acceptance and fulfillment of that responsibility are not imperialism. Properly fulfilled, it will prove to be a policy of emancipation.

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The New Diplomacy

There is probably no profession in which tradition has greater weight than in diplomacy. For several centuries international intercourse through ambassadors and representatives of different degrees of dignity and authority has been approaching a fine art in the refinements, subtleties, evasions, concealments, and elaborate ceremonialism which it has developed. Much of this intercourse has been beneficial, because it has tended to peace; much of it has obstructed and hindered clear understanding between nations. When the policies of States were chiefly dynastic, and the forces of a nation were directed by the sovereign largely in furtherance of his own plans, the old-fashioned diplomacy was inevitable. To mislead, evade, hoodwink, and conceal were essential features in an international intercourse which was at bottom essentially antagonistic, and which made diplomacy a prolonged game of intrigue.

Such a question as the so-called Eastern question created a mass of diplomatic traditions, and for many decades the great object of each group of diplomatists was to gain the confidence of the Sultan to the exclusion of his competitors, and to hold as many cards as possible in his own hand. In like manner Peking has long been a center of intrigue; each of the Great Powers striving to gain the confidence of the Chinese Government in order to secure the most valuable concessions and to exert the greatest influence on the attitude of the Empire towards the Western world. In this kind of competition, as in the earlier days of dynastic government, secrecy, evasion, and courteous guile were parts of the game which was played for immense stakes by the Great Powers.

The old diplomacy had many uses, was often the means of most important services to civilization, produced some great men, and did much to humanize the relations between the different peoples; but it has had its day, and is being supplanted by a new diplomacy which is different, not only in method, but in spirit. Dynastic governments have become few; popular governments have become many. In Russia alone among the great States it is still possible to carry on a fixed foreign policy decade after decade which is known only to the Czar, his ministers and diplomatists. In Germany the Emperor must take the people into his confidence if he is to carry into effect any radical policy either at home or abroad. In England, France, and Italy there are popular bodies to be convinced, and behind them there are constituents to be reckoned with, as in this country.

The old secrecy has gone forever; one chief characteristic of the new diplomacy is the frank avowal of the end which it has in view. Bismarck found frankness the most effective method of masking his designs; so incredible had plain, honest dealing between nations become. It is impossible for a whole people to have secrets; the fact which must be intrusted to a community becomes the possession of the world. No great question like the government of Porto Rico, the policy in

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the Philippines, or the course to be taken in China, can be decided in this country without a discussion of which the whole world may take account from day to day. The details of diplomatic negotiations may be kept secret at times, for obvious reasons; but the ends which those negotiations have in view cannot be concealed. The English Prime Ministers have for years past surprised Europe from time to time by frank statements of the English position in delicate and difficult problems, and Continental diplomatists have not realized that the foreign policy of England is ultimately decided, not by a group of ministers or by a body of experts in the Foreign Office, but by the people at large.

To this new diplomacy our Government has made most important contributions in recent history. It has no ulterior purposes in its dealing with other countries, and therefore no need of evasion or concealment. It can disclose its whole purpose at the very start with entire frankness. This is what it has done on different occasions, but the process has been so unusual that our sincerity has been doubted. It is difficult for the Powers to believe us when we declare that we have no territorial ambitions in China; and that, having rescued our legations and secured guarantees of proper indemnity for damages sustained by our citizens, we intend to leave China free to reorganize itself. They are beginning to believe us, but our course is so unusual in international history that diplomatists of the old school find it incredible, and, when they are forced to believe it, will probably set us down as a nation of immature idealists who do not understand the business of conducting a government.

When we declared, at the beginning of the war with Spain, that we meant to set Cuba free from Spanish misrule but had no design of keeping her for ourselves, Europe was frankly incredulous. When Mr. Day brought the long, procrastinating discussions of the Peace Commission at Paris to an abrupt conclusion by declaring that the United States wished nothing more than she had explicitly demanded and would accept nothing less, he gave a wholesome shock to the traditions of the old diplomacy by introducing the frankness and truthfulness of the new diplomacy. It will be a great step forward in international intercourse when the nations so deal with one another that declarations of policy can be accepted as neither evasions nor concealments, but plain, honest disclosure of intention. In the development of the new diplomacy our Government has played a leading and highly significant part.

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Taste or Power?

I find myself with a thoroughly artistic temperament, yet with no outlet for that nature, in the midst of a still more thoroughly practical and commercial age. As you are well aware, anything that does not hold a commercial value in the world of to-day seems to be lightly esteemed. Success (so called) in this field I care absolutely nothing for; yet to live or, if necessary, die for the artistic ideal is not only intelligible to me, but very dear. But how to find that special field of labor for which I may be destined is a subject upon which I have brought to bear every resource at my command without obtaining the slightest light. Something within craves expression, but what it is I cannot tell.

Everything aside from the finding of this expression seems so useless, and I find it next to impossible to chain myself to the business life which I utterly abhor because it is a constant strain to accomplish something which I do not want and have no desire for.

It is so hard to be brave when one is alone and absolutely in the dark. To strive vainly and with no ray of light is not easy. Can you suggest a solution to this most vexing human problem, or can it be solved only by living life itself?

The problem presented by this correspondent is one which must be solved by all men whose bent is not practical or executive, and who do not find the opportunities they crave in the occupations and professions pursued by the vast majority of workers in all times and countries. The boy with a turn for mechanics, trade, or a regular profession, often faces a very difficult situation; every field of effort seems to be crowded, and the young lawyer, physician, engineer, teacher, or architect must often go through a period of wearisome waiting before he secures a foothold and begins to climb; and in this rigorous probation many who lack endurance, patience, and capacity fall by the way and accept work of a lower type. The boy of artistic temper, with individual gifts, faces this same searching experience, but he must also face another experience still more trying: he must discover what the force is which he feels within

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himself, and what direction it must take. The boy of practical temper knows where he wishes to go, and needs only to get into the road; the boy of artistic temper must first discover whither he is bound.

On the whole, this is probably the most difficult personal problem which men are compelled to solve. As a rule, it is solved only by actual testing of one's capacity by taking up some kind of work, and this process of discovery is rarely accomplished without preliminary failure, disappointment, and genuine suffering. The fact that a boy does not know what he wants to do when he leaves college, or when the time of decision arrives, is too often regarded as evidence of lack of force. In some cases it does mean lack of force; in more cases it means that the bent of the nature has not yet disclosed itself. This kind of uncertainty sometimes masks a great power; it is often the sign of unusual richness of nature. Some men mature more slowly than others, and, as a rule, develop a higher power at maturity; some men are unable to hasten their growth; they cannot, by any conscious act, hasten that clarification of mind for which their friends impatiently wait. It is well when a boy knows early what he wants to do and follows the course of life into which his inclinations and gifts direct him without loss of time; it is often equally well when a boy cannot decide, tries something and fails, tries again and fails again, and, finally, discovers his work after great tribulation. It may be that such a boy's work is to have unusual range, quality, and value. The story of achievement in the arts, in discovery, invention, and thought, is full of such preliminary failures. This period in the life of a boy of hidden force is very disappointing to his friends, but it is still more disappointing to him. He feels the hurt of failure all the more keenly because he knows that the power to secure real success is in him. It is a time for affection, counsel, patience, and sympathy; it is not a time for criticism, harshness, reproach, and condemnation.

This is a commercial age, and the man who loves beauty as eagerly as many of his fellows love money and luxury does not breathe a genial atmosphere. There have been other times in which it was easier for such a man to work out his life in peace and joy. The man who cares supremely for art, for the intellectual life, for companionship with nature, often feels lonely in a society in which so few seem to be going his way. But let a man beware how he holds himself aloof from his time or above it, let him beware how he rids himself of responsibility for not living his own life by throwing the responsibility upon the age in which he lives. A man's life must be lived in his own age, not in some other age; the essence of his problem is to master his own time and make it serve his highest life. His problem might have been easier in Athens in the third century before Christ, or it may be much easier for his descendant in America in the year 2500; but it can be solved as successfully to-day as it could have been at any time in the past, or as it can be at any time in the future.

If the current is going our way, it will be easier to reach our destination; if it is flowing in the other direction, it will be very much harder; but in either case we shall reach the haven where we would be if we are ready to pay the price of work, courage, and persistency. There have been artists in the most practical and saints in the most corrupt times; it was hard to be an artist or a saint in such times, but it was not impossible. It is wise to spend as little time as possible in dwelling upon adverse conditions, and as much as possible in clarifying one's own aims and developing one's own force; weak men are greatly given to concealing their own impotence behind what they call the commercialism or materialism of the times in which they live.

The bird rises to a great height against the wind; there is often a tonic quality in a keen air; work often gains in clearness, nobility, and elevation because it is done in adverse times. Tennyson was not less an artist because his age was scientific; Browning's noble faith was not obscured by the pessimism of many of his contemporaries; Emerson's radiant idealism was not tarnished by the practical tendencies of his country and his century. A great man will be great wherever he happens to be born; some ages will give him more direct aid and fuller sympathy than others; but every age will give him his opportunity; it is a small matter whether he has few or many tools at hand,

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or whether quick or tardy recognition waits on him.

If a man has a real gift for any art, let him follow it at any cost of work, waiting, deferred rewards, disappointed hopes; but let him be sure that he has the root of the matter in him before he commits himself to any kind of artistic career. There is a vast difference between artistic tastes and artistic power; between the love of beautiful things and the ability to produce them. The artistic temperament is a great gift; for temperament has as much to do with characteristic expression through any art as force of thought or constructive power; but delight in beauty does not make a temperament artistic, and the capacity to enjoy and comprehend a work of art is not in itself evidence of the possession of that rare sensitiveness, that exhaustless freshness of feeling, that penetrating play of the imagination, that capacity of being carried out of one's self and lifted above one's self, which are the unmistakable marks of the artist's temperament. To desire to do a thing well is only the first step towards that skill in execution which must lie in one's soul as well as be put into one's fingers; to know how to do a thing well is but the beginning of an arduous apprenticeship. A very large part of the work which honest, painstaking men and women are doing in the arts to-day is hopelessly amateurish, because, although there are love and taste, there is no power, no real artistic perception, behind it. It is far more wholesome for one's self and for society to pursue with intelligence and fidelity some practical occupation, and find one's joy and consolation in art, than to follow art with the blunt tools and the uninspired mind of the artisan.

The question whether one has the artistic temperament or only the quick responsiveness to beauty which so much resembles it and yet falls so far short of its richness, whether one has the creative energy which fashions beautiful things or only a ready appreciation of and pleasure in them, can be answered, as a rule, only by preliminary and patient experiment. If a boy thinks he has a gift for a certain kind of artistic work, let him try his hand tentatively at the educational process which guards it against the amateur, the indolent, the restless. If he survives the test, he is likely to accomplish something and can afford to take the risks of his experiment. The approaches to the arts are full of all manner of obstacles because no man ought to be artist who can persuade himself to be anything else. If he cannot help being an artist, let him thank God and take his chances as men of gift and power have always done.

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The Point of Contact

There is not only a great deal of sound common sense and therefore of real wisdom in Du Bois's "The Point of Contact in Teaching," of which Messrs. Dodd, Mead & Co. have recently issued a new edition, but there is also the illustration of a general principle to be applied in all the relations of life; a principle which some people seem never to discover, and, failing to discover, waste an immense amount of effort and a great many valuable opportunities. In attempting to teach the child, Mr. Du Bois says that the starting-point is to be found "in the general range or on the plane of characteristic childhood experiences, and especially those which arise from the child's immediate contact with the external world;" in other words, the teacher must begin at some point where he and the child can stand on common ground. If he is attempting to teach the Bible and does that teaching in Sunday-school, he will make a great blunder if he attempts to present abstract truth in an abstract fashion, or to impart historical information which has no relation to the child's experience and no connection with what he already knows. If he is to make an impression on the child, he must stand beside the child in experience and present some truth which the child can comprehend, in language which the child understands from its own experience. This is the method of the divine teaching of the race as disclosed in the Old Testament, and is the explanation of many of the difficulties which people of to-day, who read the Old Testament without adequate historical knowledge, find in that book. The divine teacher of the race, dealing with the race when it was in its childhood, met it on its own ground, and presented to it such truth as it could understand in

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ways and forms and images which were interpreted by its own experience.

Here as elsewhere the divine example is set for our following. In presenting to a child the great truths of life and of experience, it must never be forgotten that the child lives a concrete life, no matter how active its imagination, and that the child's first necessity is a knowledge of concrete things. An article in the London "Spectator," from which Mr. Du Bois quotes, brings this into very clear light:

> Children's letters are always concrete. They write about what they are doing, not about what they are thinking, and at greater length about the achievements of other people and animals than about their own. Looking through a pile of old letters from children, mostly girls of all ages, from four to thirteen, the writer finds nearly three-quarters devoted to careful accounts of cats, dogs, tame mice, a donkey, "Joey," a "ginipig," "rabits," etc. There is hardly a word about themselves or their feelings in the whole collection, though the health, wants, and probable sentiments of the animals are treated at great length and with every diversity of spelling. Lists of "what the pigeons have got," such as "the fantail, two babies and one egg; the Jocobin, two eggs," and so on, are followed by other lists of "ones that have got nobody."

"What idea," asks Dr. G. Stanley Hall, "can the eighteen per cent. of children who thought a cow no larger than its picture get from all instruction about hide, horns, milk?" And yet this is precisely the fashion in which a great many children are taught religious truths. They are deluged with words which are in the last degree metaphysical, and about the meaning of which their elders have not ceased to quarrel; they are puzzled with distinctions so subtle that mature thought reaches them with difficulty; they are fed on theology, under the impression that they are being nourished with religion; and the teacher stands apart, and fails to understand why they do not hear his voice or get the significance of his words. No teacher ought ever to go to his class in a Sunday-school without feeling that he must translate everything he has to say into language which will be intelligible to the children who listen to him in the light of their own knowledge and experience. He has to bring them up to him by going down to them; and if he is a wise man, competent to teach, he will do this without impairing in the least the quality of his teaching.

This fact in the psychology of education is true in the psychology of all human relationships. We can do nobody good in any fashion until we stand beside them. The missionary who believes that he has a purer religious truth to teach than is known to the men about him can reach them, not by attacking or destroying what they believe, but only by finding common ground between them and himself. If the Western world is to understand China, deal justly with it, and bring it into working relations with Western society, it must find common ground between itself and China. It must search out and recognize the many admirable qualities in Chinese civilization and Chinese character; it must discover the point of contact which always exists between human beings, no matter how widely separated by religion, race, or historical influences.

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An Explanation

Some time ago a correspondent called our attention to the fact that the article printed in The Outlook of April 7, 1900, and entitled "The Friar: A Filipino Sketch," was, in point of fact, mainly a translation of a chapter in a Spanish book by Señor Pablo Feced, published in Manila in 1888. This sketch was sent to us by Mr. Phelps Whitmarsh, and his name was attached to the article by us, although it was not on the manuscript. A reference made to the sketch by Mr. Whitmarsh in a personal letter showed that it was not intended to be one of the regular series of articles of travel and observation which Mr. Whitmarsh has been writing under special contract for The Outlook, as our correspondent. We have refrained from any explanation in regard to the matter until we could hear from Mr. Whitmarsh, who, as the readers of his travel articles know, has been far away from Manila for most of the time. In a letter lately received Mr. Whitmarsh tells us that the sketch in question was shown to him in manuscript by Mr. Feced; that Mr. Whitmarsh formed the idea that it had been printed years ago in a Manila paper, but not that it had been printed in book form; that, with Mr. Feced's consent and assistance, Mr. Whitmarsh translated, adapted, and rewrote the sketch for publication in this country; and that it was only by what Mr. Whitmarsh himself characterizes as pure oversight on his part that these circumstances were not stated in his hastily written letter to us accompanying the sketch. As no names were attached to the manuscript, we mistakenly assumed that Mr. Whitmarsh was the sole author. Our readers will be interested to know that Mr. Whitmarsh expects to be made official explorer for the Government, and to undertake at once a careful exploration of the exterior portion of the Island of Mindinao.

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The Spectator

Possibly—yes, undoubtedly—there are many who look upon the Spectator as aged—who call him Old Mr. Spectator, though never to his face, of course. To the majority of young people, and even to some who are well along in their forties, any one who has passed the half-century milestone is thought of as old, and is likely to have patriarchal attentions and honors thrust unduly upon him—a thing most disquieting to many advanced somewhat in years, yet unwilling to be classified as aged before their time. It has occurred to the Spectator that a society should be organized for the prevention of calling any one old, or venerable, before he has reached—well, just what years the Spectator will not presume to say, choosing to leave that important decision to a carefully selected committee, no one of whom, as all must agree, should be less than threescore and ten. A man or woman of seventy will never call his juniors aged. The proper training of young reporters should be an important branch of the work of such a society, in order to put a stop to items like the following: "An aged woman of fifty was run down by a wheel," etc.; "The venerable Dr. Blank passed away this morning at the ripe age of sixty years." This proposed society should have careful oversight of the fiction of young writers, besides, and of popular plays; biographies of eminent men and women written by their juniors in years would be brought to book for statements like this: "Dr. Johnson was then well on in years—nearly sixty—and the infirmities of age," etc. There would also be a revision of many favorite poems—that translation of "Carcassonne" for one: "I'm very old; I'm sixty years."

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But it was not upon this subject at all that the Spectator has been moved to discourse. He has been turning over the pages of Peter Parley's Primary Geography, the book before all others that delighted him as a child. How many centuries, he is asking, lie between that little book and those used by his grandchildren? Hidden away among hoarded family treasures, there it was, dog-eared and yellow, the impress of a copper cent rubbed through its frontispiece—a tribute, presumably, to the picture of Peter Parley himself, who, in Continental knee-breeches and waistcoat, is still discoursing to the happy children encircling the map spread out at his feet. Every picture was like the face of an old playmate; especially that curly-headed boy of the title-page, riding through space on a cloud-enveloped globe, his five fingers spread wide apart on his breast as he gazes at the crescent moon and the down-plunging comet.

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Peter Parley was wonderfully popular once on a time, and never more so than when "telling stories about Mountains, Ships, Seas, and Cities." He was not niggardly in the use of capitals, either. "Hartford: F. J. Huntington, 1835," is the publisher's imprint of the Spectator's treasure—not so very long ago, after all. Not one of those pictures has he forgotten. The thrill of terror with which he used to gaze at the wild animals of the globe he can now perfectly understand; what monsters!—as delightfully misleading as that notable series of illustrations showing "how very differently people dress and appear in different countries." There is Asia, as of old—the same woman in the same cylinder-like skirt, fan in hand, plumes in her hair, coquettishly smiling at her escort—very much nicer, in every way, the little Spectator used to think, than the "People of Europe" strutting about so primly, arm in arm, overproud of their Sunday clothes. Have not "the French" been ever to him close kindred to that dandyish man swinging his hat so airily, and "the Dutch" to that thick-set fellow puffing the smoke from his pipe straight into the face of the woman evidently urging him to sail away on the ship in the background?

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Do the children of to-day speculate over the meaning of their high-art pictures as did the children of sixty years ago over these crude woodcuts? How it used to absorb the Spectator, that unique picture—"A Chinese Selling Rats and Puppies for Pies"—a picture that may possibly have had a little something to do with China's hatred of foreigners to-day, for, as a Chinese gentleman told the Spectator some ten years ago, nothing could make Ameri-

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cans believe that rats and puppies were never sold for pies in China, and that the Chinese resented the accusation. "People Going to Europe," with the information that "it takes about a month to sail across the Atlantic Ocean," once made the embarking of that little company in the small rowboat that is to take them out to the three-master some distance from the dock of peculiar interest, while the heroism of the voyagers was fully explained by the companion picture, "What may be Seen in Europe"—a coach and four dashing over a bridge, a castle in the background.

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When the Spectator recalls the textbooks of his early childhood, he is impressed by the personality of each—their physiognomy even—some ever attractive, others ever the reverse. Coburn's Arithmetic, for instance, was cross and frowning. There was one very pious little book which he hated so intensely that he actually threw it into the fire—and took his whipping for it without a whimper. Is it possible that dear Peter Parley, the favorite of educators, gave questions like the following for the children of the "district schools" to answer? "Is the history of the Old Testament all true?" "Where was the garden of Eden?" "How do they dress and live in England?"—there's a question for the school-children of to-day. "The people of Japan," says Peter Parley, "are very singular; they are said, however, to be intelligent;" and that comprises all he had to say for Japan. "The Men of a Republican Government Voting for their Public Officers" gives a spirited drawing of a crowd of voters pushing forward to reach a table on which is a box for ballots. "Here is a picture of people living in cities"—a prim company strolling under trees, a single coach on the deserted street between it and two buildings, back of which are a steeple and a ship. The creative fancies of the country boy who had heard how unlike to his native village were Boston and New York were greatly exercised when gazing at that picture. "Those nations that understand the art of building good houses, and that know how to dress or cook vegetables well for food, are called civilized"!

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But before all else Peter Parley sought to ground the faith of the children of this land in sound orthodoxy—as received by him and that dominant majority of educators whose convictions concerning true democracy are greatly at variance with the public sentiment of to-day. Roman Catholic children and Jewish children there must have been in the public schools of fifty years ago, and yet Peter Parley calls upon them to memorize and recite: "The Jews are those who put Christ to death. . . . The Jews still reject Christ and believe him to be an impostor." And how did little Isaac and Rebecca regard that picture of "A Jewish Great High Priest rejecting Christ, who is suffering Crucifixion?" The haughty bearing of the priest as he points to the three crosses of Calvary was all too much for one zealous little Baptist, as the Spectator well remembers, who scratched out the face of that priest entirely, as he had those of the lions confronting Daniel in the family Bible. That same little boy was much given to shouting unkind epithets after Jewish children; but now the Spectator is pleased to record that, as a Unitarian clergyman, he exchanges with the Jewish rabbi. He, too, must have lived a century ago at least.

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But the little Jews had a far pleasanter time of it with Peter Parley than the little Roman Catholics, by a great deal. "Christianity by and by was corrupted, and made an instrument of evil. A system grew out of it called the Roman Catholic religion. At the head of this religion an officer was placed, called the Pope, who resided at Rome in Italy, and was supposed by many persons to be incapable of doing anything wrong;" while such persons looked to the Pope for the truth instead of going to the Bible, and that though many of the Popes "were not good men." A picture shows a kneeling king kissing the toe of his Holiness.

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When the Spectator handed over the little book to his grandchildren, their hilarity over its contents was great. And fifty years from now their grandchildren may be laughing at their Geography of to-day—why not? The Spectator will lay away the two books together for their enjoyment when they are old and well stricken in years.

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The Church's Attitude Towards Recreation

By the Rev. H. R. Haweis, M.A.

Author of "Music and Morals," "Thoughts for the Times," "American Humorists," etc., etc.

THE clergy sometimes regard themselves in the light of spiritual specialists: they have nothing to do with organizing the current business of the world; they exist to teach people how to pray, how to cultivate their spiritual instincts, how to save their souls. The rules of conduct are apt to be taught in the abstract and not in detail. It is like dining in the abstract! I do not deny that clerical as well as medical specialty has its sphere. Some men are born monks; some with a saintly vocation of intercessory prayer; some are inspired with a wide and burning philanthropy; some with a preaching power, and some with an administrative gift. In short, as Paul reminds us, "There is a diversity of gifts, but the same spirit." But, as there are all-around doctors, there is no reason why there should not be all-around parsons. Medical specialists are often accused of so concentrating their attention upon one organ or department of the bodily functions as to lose sight of its relations to the whole man. And it is possible that a clergyman who confines himself exclusively to what he calls "spiritual things" may ignore, or get completely out of touch with, a number of other things which urgently require moralizing and lifting.

From numbers of hearts in these wonderful days of scientific and artistic culture and political change and evolution—great unfoldments of God in history—there arises an exceeding bitter but passionate and almost indignant cry, "Other things besides religion are good!" We all feel that Dickens was better engaged in writing Pickwick, Sir Henry Irving in playing "The Bells," Mendelssohn in composing his Scotch Symphony, than they would have been in saying their prayers all day, or even in superintending soup-kitchens, dealing out blankets, teaching the Sunday-school, or visiting the sick. Why? Because they were laboring in their vocations.

No, the true specialty which befits every clergyman does not confine itself to specialty of function, but *tendency* of action; it is his *point of view*, not his sphere of practice. This point of view should be united by sympathy with all those "other things" which, besides religion, "are good;" and in so far as a minister feels called upon to deal with them, all his business is to see that Religion be not pulled down by things secular, but that things secular be moralized, purified, and lifted up by Religion.

No one will deny that this is a comparatively modern problem. The Church, in past ages, understood how to reform the world by emasculating it; it is much easier to let a thing severely alone or cut it off than to deal with it, and the Church elected to leave "the world" (misapplying the words of Scripture) severely alone. So we are still left struggling with the problem of how to purify "the world" by regulating its varied and legitimate activities. Time was when the Church went its way with its processions, confessionals, and its one-sided consecrated ideals—and the world went its way with its business and pleasure, its balls, romps, and routs, its dancing, and its dissipation. But things are changed. If Christianity is a universal religion, it must end by recognizing what is legitimate and universal in human nature; it must neither ignore the world completely nor denounce it wholesale and irrationally.

The clergy's attitude toward *dancing*. The instinct to dance, especially when young and jubilant, seems quite ineradicable in human nature. All children dance; sailors dance with one another; there are national dances—Scotch, Irish, Neapolitan, Polish, Russian; for men alone, women alone, and men and women together; war dances; even religious dances—did not David dance before the ark? came not Miriam forth to meet Moses, beating time to her steps, even as the Salvation lasses do now? But dancing between the sexes is apt to excite the passions; well—we give things bad

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names—we admit the legitimate attraction that one sex has for the other; I suppose we may call it a passion not intrinsically bad. We only hope that men may take pleasure in the society of our daughters to the extent of wanting to marry them, and we make sundry opportunities for them, and encourage young people to seek one another's company; dancing is one pretext, one opportunity—capable of abuse, like all opportunities. But, as it is a deep instinct, it has to be taken account of and not crushed out—that you cannot do. The energy in young people that craves expression, and expression together, the pleasure of exercise and movement in each other's company, the play of limb, display of grace and agility, quickening of nerve-currents, exhilaration of spirits, making proof of just so much contact as shall test mutual adaptability or the reverse, enjoying just so much freedom together as shall promote interchange of thought and feeling, or simply natural delight in a pleasant exercise—all this is certainly legitimate, and it is invoked in dancing. The clergy, then, might do well, instead of frowning on this universal practice and pleasure of the young, to consider whether such recreation, regulated as it generally is by an etiquette of outward propriety which supplies that wholesome check calculated to rob it of undue license, ought not to be countenanced instead of being tabooed. For the clergy to taboo dancing is simply to do all they can to remove the restraint which is wholesome and the checks without which that want of subordination to propriety which results in license is sure to creep in. If I leave a hungry child alone with the jam-pot and give it a long spoon, that child will be sure to eat too much; but if he has to sit at table in public and be helped, he will enjoy his meal and do himself no harm. Now, dancing is "real jam," but society puts it under surveillance and administers it by rule; because, even then, some people make themselves ill, that is no reason why others should be deprived of it altogether.

The attitude of the clergy toward *the theater*. We must put the stage on the same broad basis. The dramatic instinct cannot be crushed out. The noblest genius, in days ancient and modern, has been consecrated to it, from Æschylus to Shakespeare, from Shakespeare to Metastasio, Corneille, Racine, Victor Hugo, Tennyson. There have been noble actresses like Siddons and noble actors like Macready, noble tragedies like "Hamlet" and blameless comedies like "Paul Pry." The Church, which now looks askance at the playhouse, originally set the example by becoming a playhouse itself. In 1264, at Chester, York, Leeds, Coventry, and other towns, in the churches and cathedrals of England, the Corpus Christi plays were extremely popular. In 1398 the Dean and Chapter of St. Paul's Cathedral, London, petitioned Richard II. to stop the secular competition outside, because they, the clergy, had spent so much money for costumes and scenery for the Miracle Plays inside the Cathedral. Nowadays, theaters, actors, authors, playwrights, are on the increase in every part of the world. No human power can stem the current, because the power of the drama is human; aye, and it does subserve at times the noblest moral as well as a most delightful recreative purpose. Where will you find a more pathetic comment upon the drunkard than in Mr. Jefferson's "Rip"? where a more appalling revelation of a guilty conscience than in Sir Henry Irving's presentation of Eugene Aram? where more innocent comedy than in Mr. Toole? where more grand pathos and purity than in Mrs. Kendal? Where will you find a nobler power of viewing the great moral master-passions of tragic sympathy, justice, pity, than in Mr. Beerbohm Tree's unique presentation of them in Julius Cæsar? The attitude of the clergy towards the stage should be one of discriminating sympathy rather than wholesale condemnation.

Frown off the boards demoralizing and unhealthy plays, but support the nobler and wholesomely recreative efforts of managers. The public, in the long run, decides what plays shall hold the stage. The clergy may have no direct business with stage censorship, but they have direct business with the public every Sunday. If they want to reform the stage, they must reform the public; praise what is good and denounce what is bad. They would do well to go to the play themselves, and get up and go out when a play is revolting or its general tendency bad. The people—still more the actors—will never believe

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that we parsons know anything about the stage if we never go near it. We cannot afford to taboo it; we ought not to be frightened at trying to direct for good such a tremendous force for good or evil as is the modern theater.

The above two specimens of treatment, dealing with dancing and the theater, must suffice to illustrate what I conceive to be the right attitude of the clergy in this twentieth century towards the recreations of the people.

Good music and open museums and galleries on Sunday I am in favor of, for reasons amply stated in my "Arrows in the Air" chapter on "Sunday Recreation," and elsewhere.

Clubs and Institutes. The clergy can do very much in promoting these in their districts and parishes. Working people value a warm, clean room into which they can at all times walk and feel that it belongs to them, see the papers, write a letter, take a cup of coffee or a glass of light, wholesome beer, smoke a pipe, and have a chat or a discussion, or hear a lecture or a concert. If the clergyman starts such an institute, he secures to himself some control over it; there are many such in all English towns and country parishes, as doubtless there are throughout America. At most of them in England no beer or spirits are allowed; but in some, as I think wisely, beer, not spirits, is allowed, but no profit is made on the liquor, the men being their own publicans. Practically, not much beer is taken, but it is not tabooed, and the public opinion of the club makes any sort of excess impossible; a man who misconducts himself would be at once "clinched out" by his mates. Dominoes, draughts, and bagatelle-boards are popular; there are usually a library and a fair selection of newspapers. The men always subscribe, and are encouraged to take a personal interest in the management; and in many cases, after the first outlay of building or providing for the rent of premises, the club is not only self-supporting, but self-governing. I recall a notable case at Dorchester, a garrison town, illustrating the beneficent effect of such institutions. A gentleman moved with pity at the condition of the soldiers in that town, and shocked at the numerous drunken charges and disorderly conduct of the men who reeled about the streets and led the servant-girls into all kinds of mischief, started an institute for them, with newspapers, games, etc. There was a positive rush, and now there is little or no drunkenness in Dorchester. The men have their own club; they may have beer under conditions above stated; but the garrison has been reformed by this kindly, timely attack upon the cause of disorder, which was largely want of occupation and amusement.

I regret that the initial movement in this case did not come from the clergymen of the parish; if it had, it would probably have been saddled with total abstinence and governed by the parson instead of by the people. To teach people how to govern themselves is far better than to govern them. Confucius said, with deep insight, "The wise governor knows when to leave off governing." The clergy are becoming daily more alive to the need of ministering to the pleasures of the people; and to mingle these with such interesting knowledge and instruction in what is useful, beautiful, and humanizing, must in them be considered as a Christian development of first-class importance.

How far sacred edifices should be used for entertainments and social gatherings must depend upon the feelings of the different religious communities. In my own church, Anglican and Episcopalian, I have introduced lantern views with good effect into the usual evening services, illustrating the pulpit subject for the night. There is no appearance of lantern or sheet while the lights are up; the lantern is played from the west gallery across the whole length of the church. At the moment I require my illustration, the lights are suddenly lowered (I have electric communication between the pulpit and the lanternist and gasman), from an almost invisible roller near the ceiling a sheet descends in the darkness, and the picture is flashed like a vision upon the people. The sheet is silently rolled up and the lights turned on until the next illustration is required. I have dealt in this way with "The Portraits of Christ," "The Church of the Catacombs," "The Illustrious Dead" at the midnight service ending the year, "Mission Work in the Pacific," etc. Penny reading, tea-gatherings, and lectures or discussions, after variety entertainments in school-rooms, are of infinite

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use in winning the young people for church attendance and church work. I was among the first, if not the first, to start these entertainments in the East End of London, enlisting the services of the people themselves on occasion. The value of these things, though not on the same plane as the prayer-meeting, the Bible-reading, or the question class, is quite indisputable.

We want, in our church and chapel organizations, something that the young will look forward to as distinctly pleasant and pleasurable, and which the middle-aged and old will not despise.

The Church of the Middle Ages, with all its faults, its time-serving, its extortion, and its superstition, understood this. The Church should win men and women, body, soul, and spirit; it should set up its counter-attractions, its counter-excitements. It should be human and sympathetic, and this spirit can be best shown and cultivated in its social gatherings, the entertainments it permits or superintends, the interests it shows itself capable of sympathizing with. The shallow cry of sensationalism is commonly raised by those who resent having their own feelings or any one else's stirred up to do anything for anybody, and the cry of "irreverence" and "beneath the dignity of the Church" often belongs to the cheap piety of those who never enter a place of worship. But, in my opinion, there is too little and not too much sensationalism in our churches; indeed, our pulses are too seldom stirred; and nothing, in my opinion, should be deemed beneath the dignity of the Church which makes for the good of man and the glory of God. *Get hold of the people*—that is the keynote of the situation.

When you have got hold of the people and taught them to trust you, you can do what you like with them, in or out of church or chapel; but you can do nothing with them if you don't get hold of them at all. The "all things to all men" policy is one which can be easily abused and made to gloss over inconsistency and cover hypocrisy and worldliness; but, rightly understood, it means, in a wide sense, sympathy and ability to deal with a many-sided nature, and, if not quite clerical and orthodox, it is at least Scriptural and Apostolical; shall I add, Christlike?

London, England.

Kindergarten Work in the Chicago Ghetto

By Ruth Gage Frost

IN the month of April, 1898, the Chicago Ethical Society opened a settlement house in the Russian Jew quarter, and the house was named in memoriam of Judge Henry Booth, of that city. It was a small frame house. The lower front room had been used as a store, and was quite good-sized; the other rooms were small, but they were all altered so as to be quite comfortable.

This section of Chicago is unique, inasmuch as these Jewish people live so isolated a life in the center of so much activity. They live so dependent on each other, and their business takes them so little away from their homes, most of it being tailoring, that they are little influenced by the great city. They have their own churches, their own theater where plays are given in Yiddish, their shops, their market-day when all goods are sold from booths in the street. The ward is the dirtiest in Chicago, and garbage-boxes line the streets. The people are of the most orthodox type, and the boys are sent to the Hebrew schools to learn their religion, and the life of the community is centered in the churches.

The first branch of work that was started was the kindergarten, with an enrollment of twenty children.

It was not to be supposed that the people on Fourteenth Place were going to fall at once into the arms of the workers at the Henry Booth House, any more than our new neighbors expect to see us, or we expect to see them, rush in and ask all manner of personal questions the first week of their arrival in the neighborhood. Curiosity perhaps exists more with people who have little to come into their lives except the daily drudgery of living; and we see the older people hanging around, talking among themselves, peering in at

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the windows; but if by chance you begin to talk to one and ask questions, there is a wholesome holding back that every worker should respect. Especially is this true among the Jewish people; and this holding back is often looked upon by the settlement worker as suspicious. It is nothing but a fear that you as outsiders are going to encroach upon their rights and privileges, and, above all, that you are going to encroach upon their religious rights. If people going into settlement work would only think of their own attitude toward people who come into their own neighborhood to live, they would have more patience and respect for the people they go to work among, and regard their suspicion accordingly. This so-called suspicion, which, after all, is a man's self-protection in behalf of his beliefs, social or religious, manifested itself early in the history of the Henry Booth House Kindergarten. One of the first gifts to the House was the Sistine Madonna, which was hung in the kindergarten room somewhat under protest, but perhaps, on the whole, it was an excellent thing that it was there so early in the work. Most of the children came from the homes of orthodox Jews, and although every movement I made in the kindergarten was reported up and down the street in five minutes, I little realized that a feeling had been aroused over the Madonna. It was not until one of the children had been absent from the kindergarten a week that any idea of the cause of the removal was brought to light. One of the children who lived in the same house with the absent one was asked where he was, but she would only shrug her shoulders and say, "Mamma says Josie's mother is foolish." So I went to see Josie's mother, and found out, after much questioning, what the trouble was. "My man thinks you are missionaries, and he is very strict about church. You have a picture—a Madonna, you call it—and Josie isn't going any more. You pray, too." These remarks were laboriously drawn out, with a certain air of defiance shown in them that could not be blamed. Invitation was extended to her to come and visit the kindergarten any morning and to see for herself whether there were any prayers said or not; and an explanation was given concerning the picture. Very little satisfaction was to be had, however, and it looked discouraging. Of course this was one child out of twenty-five, but every movement was watched, and the inability to get the women together showed that the feeling was alive that we were there for the purpose of proselyting. One year later this same child returned to the kindergarten, and on being asked whether the father was willing that he should be there, the mother replied: "Yes; we no think you missionaries any more." The picture of the Madonna had never been removed.

The greatest difficulty to face was the organizing of the Mothers' Club, and many an afternoon when invitations had been sent, the afternoon would go by and only one mother would come. A great mistake was made in trying to separate the children from the mothers at the meetings, yet the few times it was done, the strong religious suspicion against the House was shown: they thought that, although we did not show our hand, still we were down there for religious purposes. This fact was brought out in one or two conversations. At the head of their bed the Jewish people have a little tin box about five inches long, in which are held the laws of Moses. A little hole is cut out almost at the top, showing the word "law" in the Hebrew. Interest being aroused at a meeting concerning this talisman, one of the mothers was asked for what it was used. She explained in this manner: "Your priests put their hands in water and touch it on their forehead. We touch our hand to the 'Laws' and that blesses us; but it is rather out of style now, and only the old people do it." "Your priests"—there was a good deal implied in those words, and when some one remarked that we had no priests, the woman only shrugged her shoulders, as much as to say, "Oh, I know all about that." Constantly in speaking of their religion they would refer to what "our priests" say or do, and nothing could be said on the subject that would change their idea that the House had something to do with the Christian Church.

As the women, however, began to trust me, bringing them together was easier, especially when the children came. The enjoyment they showed when the little ones played the games and sang the songs did one's heart good. By coming together

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in this manner, the pride of a mother in her child was excited, for she would see her child doing things she did not dream he could do, and she would take more interest in the habits and activities of the child.

Cleanliness is certainly not next to godliness with the Jewish mother, and she has little or no incentive to make it so. The ill-paved streets are filled with all kinds of rubbish—cans, old shoes, mire that besets you at every step; in rainy weather so filled with mire that teams have to be pulled out by two or three horses and very often unloaded. The garbage-boxes run over with decaying matter; around them, as one man puts it, "the mothers gossip, the children play hide and seek, and the lovers make love." The families live in small houses with absolutely no conveniences, and soap and water, always supposed to be cheap, are considered as great a luxury in the Seventh Ward of Chicago as they were to Mark Twain's Eskimo girl. Consequently, the only safeguard against the dirt was to wash and scrub the dirtiest and send them home with the injunction that they must come to kindergarten as clean as that every day. That the mothers liked to have it done was proved only too well when women would bring their children who were not in the kindergarten and ask to have them bathed. By talking with the mothers privately and calling attention to those who did try, the standard of cleanliness was raised, and at the end of the year there was a larger percentage of clean hands and faces and a more general cleanliness than at the beginning.

The irregularity of the children's habits of sleeping and eating was difficult to adjust, because in one way so far removed from the province of the kindergarten; yet nothing affects the kindergarten more than a number of children who have not had sufficient rest or food. An opportunity was afforded of calling attention to the harm it does to the child when a six-year-old child was found at eleven o'clock one chilly night peeking in the window watching the older boys and girls dancing, and so tired and sleepy that she was almost crying. She was sent home directly, but the mother was not in the least concerned about her whereabouts, and did not seem to consider the ill effect it produced; but when spoken to about it she was very willing to admit that it was bad for the child, and said that she would see that it did not happen again. Many a morning children would come to the kindergarten sleepy and cross, so that at last they would have to be taken home, and a friendly chat with the mother would result, and a promise would be given which was lived up to in most cases.

The irregular meals of the children were another cause of trouble. In the Jewish household the child gets the best that the family can afford, but I have rarely seen a family sit down to a meal. The table is always set, if you can call the clutter on the table by such a dignified name. Everything conceivable is on it—butter, jam, bread, salt herring, raw fish, anything that the larder affords. If a child feels hungry, in he rushes, regardless of the hour, and in a few minutes returns with a chunk of bread, on which is mounted a pyramid of jam or several layers of salt fish. This he eats with great relish; but if by chance some excitement occurs at the next corner, the luncheon is given to his mother or the most available person, and off he rushes. When the excitement is over, he returns, perhaps, to his discarded meal, which may be his dinner, perhaps not. No way has been suggested to cope with this difficulty, and it is one that opens to settlement workers a great field for ingenuity. One of the most experienced teachers in the Jewish Manual Training School, with an accumulated knowledge of years among this class of Jewish people, has found it impossible to establish a cooking-school, on account of the requirements of the Jewish religion. The laws governing the different dishes and utensils which shall be used in certain cases make the task a herculean one.

The only means that a mother employs in settling any dispute or matter of conduct in her children is a cuff or a beating. One mother said that she always promised her child a cent if he was good. "He is good," she says, "but I no give him the cent; I fool him." Another mother says she always gives her child a cent, for if she did not, her child would snatch the cent from another child, and, "You know, you cannot teach them at five or six years that that is not right," she would add. To argue or make any sug-

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gestion as to the manner of handling the children was met with the statement: "You have so much to do with, and you have only the children in the morning." But still, after they had watched the kindergarten and seen how well the children behaved, they would come for advice and help; and when they came in this personal way, many things could be done for them that it was impossible to do when they were all together. If the subject of the punishment of children came up at the mothers' meeting, the women would take it in the most personal manner possible, and say: "Yes, this or that woman cannot take care of her children. They are all bad, and she has to beat them."

The difficulty of the women's taking care of anything was discovered when complaints came in from some mother that the work the children brought home from kindergarten made one thing more in the house to look after. I asked these mothers to let the children have a little place on the wall to hang the things, and very soon that spot was looked upon with great pride by the family.

These hard pioneer days are over, and the kindergarten has before it a bright future, for the distrust on both sides, I am sure, has passed or is fast passing away, and the return to work will bring with it the feeling of returning home and meeting friends from whom we have learned as much as, if not more than, has been given.

Pandora

By Charles Foley

Translated from the French by A. M. Johnson

"YES, Jean Mirol has indeed a kind heart," said Chatry, after we had spoken in praise of the sculptor. "All that you have just related of his youth, and of his heroic struggles to rise above poverty and to win a name, prove an admirable effort. But I know an episode of his peaceful and prosperous maturity, without apparent grandeur, which shows, nevertheless, what a gentle spirit this worthy man has kept in his honor and success." And then he told this story:

Several critical articles which I had put in circulation, with opinions conforming to his own, had established an intimacy between us. We lived in the same quarter, and often after dinner he came to have a chat with me. Sometimes I accompanied him to his door, and now and then mounted to his studio, where we continued to discuss the subject of art well on into the night. This studio, on the fifth floor, was connected with an apartment where the sculptor lived with his mother. The old lady had become blind, and, spending most of her time at home, was terrified to go out, even on the arm of her son. She was happy and at her ease only in this apartment, where she knew all the crooks and turns, the nooks and corners, to the position of the least trinket. She went and came alone, without injury to herself, with an ease and sprightliness which were surprising in a blind person. As with many blind people, she loved to rummage, to turn the objects over and over, to follow the contours with her fingers, in order to form by the sense of touch an idea of the things which she could not see. Now Jean Mirol, whether impelled by the caprice of the collector or by the necessity in his work, brought home from day to day a thousand curiosities, which gave to his studio the appearance of a curiosity-shop in a continual state of change. Knowing the almost unnatural habit of his mother, and fearing that she might stumble and fall in this chaos of all sorts of things, he had begged her not to enter there during his absence.

When Jean's works of art were discussed in Madame Mirol's presence, it made her sad, and she sighed: "What have I done that the good God should punish me thus? How unfortunate I am that I cannot see my son's statues, that I cannot admire what all the world admires!" At these times her face darkened, and she fell into a profound silence. Therefore, when with her, Mirol avoided speaking of his work and even of his projects. It was understood among his intimate friends that the subject was not to be alluded to at his

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house. But the artist suffered somewhat from this constraint, and that is why, feeling the need of expansion, he sought me out so often.

For several months, thoughtful, preoccupied, and possessed with the same inspiration, he spoke to me only in guarded words of a Pandora, of which he had found the pose but still sought the expression. He had changed his models several times, had drawn a hundred sketches, then worked from imagination, without being able to represent the complex character of the face. One evening he came to see me, his brow free from care; he was exuberant and happy, and, in an effusion of joy, he cried from the threshold:

"It is done! I have at last had my inspiration. I have just found what I have wanted for eight months. I do not know how, but there it is—it is settled! I shall not touch it again! Ah! I am glad, so glad that I have not been able to refrain from speaking of it to my mother herself. The joy of it stifles me! Let us go out and take the air!"

He was in the state of agitation, the feverish happiness, of a man who suddenly receives a longed-for blessing, vainly wished for till then. I took my hat, and ran down the stairs after him. On the boulevard he took my arm and hurried me along, describing to me his weary waiting, his anxiety, his hopes followed by discouragement, until this day of wonder, when the idea had freed itself from the haze, when, in an unexpected clearness of perception, he had seen what he wanted to express—the smile, the expression, the entire face. And, in the transport of his conception, he had represented it with a few strokes of his thumb in the clay.

"It is my masterpiece!" he cried. "Yes, this time I feel it, it is my masterpiece!"

He spoke impetuously, really intoxicated with joy, giving expression to all that which had been working in his brain during eight months of silence and meditation. And, continuing his walk, he enlarged upon the subject, while I, listening, lost my breath in keeping up with his long strides. Suddenly, in his enthusiasm, he stopped short.

"What I tell you cannot make you understand, cannot give you even a feeble idea of my 'Pandora.' Come and see for yourself!"

And he hurried me along to his home. I mounted to the fifth floor, behind him, when I saw him stop on the landing and listen.

"I hear my mother," said he, his brow contracted with annoyance and anxiety; "what can she be doing on this side? I ask her never to enter when I am not there. Provided that . . ."

He did not finish. Quickly drawing his keys from his pocket, he opened the studio door and entered. There was the crash of something falling, a cry of anguish, then nothing more. With a bound I mounted the last few stairs and entered the studio. Mirol, frightfully pale and overwhelmed, was leaning against the wall, not finding a word to say in his grief. As pale as he, his old mother stood in the center of the room, trembling from head to foot, her hands clasped in supplication. Between them, near the overturned stool, lay a soft, shapeless mass of clay, completely flattened, in the wet cloth enveloping it. I understood without trouble this silent act of the little drama, commonplace perhaps to another witness, almost tragic to me who had an intimate knowledge of all the facts from the beginning. On hearing her son enter unexpectedly, conscious of having disregarded his warning, and caught in the very act, poor Madame Mirol had lost control of herself entirely, and forgotten all precautions. In her haste to escape from the studio before her son surprised her there, she had come into collision with one of the stools, and had let the "Pandora" fall. The silence was painful. The poor blind woman, trembling with anxiety, her hands raised, her face distorted, and so terribly pale in the subdued light of the studio, moved me to pity. And, in a faltering voice, she demanded at last:

"Ah! Jean, my poor Jean, tell me quickly, at least it is not the 'Pandora'?"

And Jean, at the sight of the distress and anxiety in that poor old wrinkled face, recovered possession of himself, and, making a great effort, cried, in a voice so calm and cheerful that I experienced myself an immense relief:

"No! thank God, it is not my 'Pandora;' it is only an unfinished bust. Ah, my dear mother, you can flatter yourself that you have given me a great fright."

The old mother's cheeks flushed with joy; she let her arms fall in relief, and said:

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"Oh, Jean! how happy I am that it is not an irreparable misfortune! I promise you never again to enter your studio alone. Embrace me, in order to prove that you forgive me."

And the noble son, in going to embrace her, passed near me, and whispered, in pointing to the broken clay:

"Will you throw it away? I should not have the courage. It would break my heart. But never tell my poor old mother what it was; it would cause her too much sorrow."

He winked hard to keep back two tears.

I understood then that he had not told the truth, and that it was the "Pandora."

Reforming the Teacher

By William McAndrew

I WELL remember the remarks of a draughtsman in Captain McDougal's shipyard at Duluth while showing us the model of a "whaleback." "This vessel," he said, "is all built around the idea of carrying wheat down and coal back. Every tradition of shipbuilding that doesn't fit that idea has been rejected."

The central and essential fact of a school is a teacher; everything else—principal, furniture, board of trustees—is accessory. Only about one person in a thousand knows this, and he frequently forgets it. The public wants good schooling; it has not learned how to get it.

When I was a boy, twenty-five years ago, the teacher was not held in particularly high regard by me, by my companions, or by our elders. I believed that we had a sort of ownership of her public and private acts, that my father could have her arrested if she touched me, or removed if she did not suit. Her peculiarities of speech or dress or manner were not unusual subjects for breakfast-table criticism. The local newspaper affected an air of condescending levity when speaking of "schoolma'ams." The calling was regarded with a measure of contempt that was not felt toward the town constable, or toward the bridge-tender, or toward the men who graded the street and mended the sidewalks. Those were the days of the reading of Dickens, whose power of ridicule and contempt never show to greater advantage than when the schoolmaster is their butt.

Fifteen years later, Robert Grant, treating of American life, laments the fact that our people, while professing respect for education, push the educator into the social background and keep his pay down.

Ten years later, only the other day, the State Legislature of New York passes a law which raises the pay of teachers in no case near to the average maximum salary of the other departments of public work, yet at once officials whose yearly wage doubles and trebles the sum paid to any school worker denounce the scale as "exorbitant," "scandalous," and "a financial debauchery."

I am a schoolmaster; I know what the work of teachers is. I rise to defend it as worth, in dignity, importance, difficulty, and effect, fully as much as any other public or private service, bar none. I beg leave to place the heaviest responsibility for the defects of teaching at the door of the public itself. No public servant requires more the support of public opinion; the work of none reflects that opinion more quickly.

It is not difficult to understand why teaching does not, without an awakening of the public conscience, hold a higher place in general regard. We of the school-room are not men of great affairs, so called. We seem to be concerned with petty things. The faults we must attend to could easily be passed by in a family of two or three children; in a company of fifty they are unbearable. Our correction of these errors is usually judged from the view-point of the home. We are daily listening to childish words, thinking childish thoughts, and using our faculties on little things. We are not subject to restraint as to most of our opinions and statements, while those who deal with grown men have the constant balance of contradiction and correction. We are accustomed to have our own way, and do not know how to yield without a fuss or undue humiliation. There is no halo of

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mystery or tradition of long and exhausting preparation protecting our art so as to give it the respect rendered to the learned professions. The average mother is sure she knows more about the proper management of her boy in school than I do. The lack of exactness and science in our processes, and the contempt which the lazier and more numerous members of our craft express for efforts to guide it by principles, keep us in the position of bonesetters and midwives. The facility with which we may be dropped from employment seems at once a result and a cause of belittling our value. We are of small account because we can be so easily removed; we can be easily removed because we are of small account. That the social inferiority of a teacher is conditioned by the style of living required by the wages received seems evident enough. I have in my possession many tables showing the cost of comfortable living in various parts of the country. They were not prepared by teachers. When I compare these figures with the wages of teachers in the same localities, I see no other conclusion than that this class of workers is close to the edge of indigence, and burdened, in addition to the cares of a trying calling, with the taxing task of stretching a little income over too many necessities. I see a profession as exhausting as the hardest least able to afford the recreations to keep it in efficacious order.

To me it seems one of the serious misfortunes of our time that so important and so great a work as the education of children should receive such scant courtesy, for it has to do with our dearest possessions. In the hands of the teacher are some weighty possibilities of the future of the race, but the possibilities fall short of brilliant realization. The processes of education are inherently as interesting and as worthy as those of law or those of medicine or those of theology. Based so necessarily on the highest qualities of personal character, teaching requires that its workers should be shown the most generous love, respect, and sympathy. We Americans are proud of our progress, and in many directions seem to have made marvelous advances, yet in our public-school systems we have maintained a nursery of mediocrity, attractive only to second-class men and so constituted as to prevent them from improving. We have continued methods of management that have turned over the schools to women or to effeminate men. The effect of only feminine influence upon the school life of all our boys and girls cannot fail in two or three generations to result in a loss of national power. It is not because good teaching cannot be done by men. Among business and professional men ordinary observation discovers many natural-born teachers who have been won from the ranks or have willfully turned their backs upon the calling that would develop their greatest power. The teacher of a class in a Sunday-school where I am acquainted is an iron merchant, but the most capable questioner, inspirer, and developer I have ever seen teach anywhere. I have heard him say, "Some day, when I can afford it, I am going to get a position in a school. I'd sooner teach than do anything else in the world."

The remedies for the backwardness of teaching seem simply the amelioration of the causes that turn good men and women away from the work, and prevent those in it from doing it well. Attempts at rigid exclusion of the unfit and at compulsory improvement of those already engaged have been tried ever since there was any public education. It never has secured any remarkable success, nor ever can while the rewards are not deemed worth the labor of the best intelligences. The educational horse to-day needs not so much the whip and spur as more oats. Teaching needs more joy and brightness and enthusiasm; these things must be furnished to the teacher. They are qualities not born of fear of removal, dread of poverty, and the humility of low place. They come from the confidence of recognized worth, the assurance of permanent employment when it is faithfully performed, and the receipt of income equal to adequate expenses. The training of horses or of flowers or of delicate machinery depends to no greater degree upon the care of them than does the work of a teacher upon care taken with children.

I would like, therefore, to suggest to those influential friends of education, of whom this country has developed numbers whose generosity is the wonder of the world, that the gifts of buildings, libraries, and apparatus may be well, but

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are not to be compared with the gift of teachers, able, well trained, and so well paid that from the fullness of an unpinched mind and heart they can work with a single and effective purpose. Let a Carnegie, an Armour, a Pratt, or a Rockefeller appear who will endow flesh and blood and spirit with a generous means of sustenance, and results in education will appear that will surprise the world. If the public will have better schools, let the public look out for the teacher.

Country Libraries: How Shall We Make Them More Useful?

By Mary Bartlett Harris

TWO of the chief questions in any gathering of librarians are, "How shall we increase the usefulness of the library?" and "How shall we go to work to get people to read?"

An indispensable requisite is to have a librarian who is fitted for the position, who not only knows books and loves them, but who has tact, adaptiveness, and a personal interest in the patrons. Such a librarian can do more to form and cultivate a taste for good literature than can be accomplished in any other way.

She should first become acquainted with the mental capacity and requirements of the readers (it is assumed that the librarian is a woman); then she can soon find out if one has a preference for travel, or biography, or history, or fiction, or no preference at all. When that is once ascertained, she is sure of her ground, and can do great work in diverting the interest from a poor class of books to those of a higher quality.

There is almost no limit to the educating power of a library if intelligently used.

There are always people who call for books by their title without having any idea what they are. To such the tactful librarian can easily say, "You will like this better," and hand them something that will be more suitable. Many young persons are too fond of fiction; she can, in a quiet way, prevail upon them to take books more for their advantage.

And here it is proper to say that if parents would co-operate with the conscientious librarian, there would be less danger of children growing up with a taste for trashy, sensational stories.

There is a popular fallacy that a librarian has not much to do but to pass books over the counter, make a record of them, and read all the new publications. "You have such a good opportunity to read, you have so much leisure," is often heard. There could not possibly be a greater mistake. The right kind of librarian finds the time more than filled in library hours, and, if faithful and devoted, does a large amount of labor that is not taken into account.

Dr. S. Weir Mitchell says: "The reader is born, not made; you cannot help the others." To a certain extent this is true. Those who are born with a love for books *will* read. The library may be miles away, but they are regular visitors; while others within a stone's throw never enter its doors. Yet there are some who may be induced to read. Often a new and popular book which every one is talking about, like "David Harum," is the means of giving them a start. The chances are that when they return it they will ask if you have something equally interesting, or, as they phrase it, "as good as that was." The librarian should always be on the alert to call the attention of these infrequent readers to books she is sure they cannot help liking. After a time the selection is left wholly to her, with the oft-repeated remark, "You know what I want; you hit me every time." Many a person has been led along in this way, and has become a constant reader.

The library whose work is best known to me is in a small country town, but is exceptionally large for the place, containing about seventy-five hundred volumes, and is noted for its choice selection. It is steadily doing good work.

Some of the methods adopted to increase

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its usefulness may be given in a few paragraphs.

A fact worthy of note is that purchases are made frequently. This has been the policy from the first. It gives better satisfaction to buy twenty-five or thirty volumes at a time than to spend the annual allowance or appropriation in one order.

The books are almost invariably recent publications; a fair proportion in the different departments, fiction, biography, history, travel, poetry, etc., is always maintained. It is needless, perhaps, to say that the greatest pains is taken to keep up a high standard. This course is appreciated by the best patrons of the library, and they are on the lookout for new books and expect to find them at an early date. Everything practicable is done to anticipate the special wants of the townspeople. For example, when electric lights and a system of water-works were introduced, books on those subjects were immediately ordered and brought to the notice of those most interested.

Very soon the librarian was often asked on the street, "Have you any more new books on electricity or telephones?" and heard the gratifying assurance, "That Sanitary Engineering you gave me was the best book I ever read. I want Mr. —— to read it."

When several new houses were to be erected, such books as "Inexpensive Homes," "How to Build a Home," etc., were bought, and the builders availed themselves of them and passed the word on.

When the librarian found that certain men cared especially for "railroad stories," "The Story of the Mine," and books of that character, she kept in mind their preference.

Every year, after the topics of the International Sunday-School Lessons are known, helpful books are ordered, and a list of what the library contains that will be of value to Bible students is published in the local paper.

This suggests another feature—using press bulletins. This has been done for three or four years. In addition to giving lists of accessions, bulletins have been made as circumstances called for them. When the Queen's Jubilee was observed, books relating to her Majesty furnished material for one; the trouble with Spain brought out another; the South African war another. In the spring there are bulletins of books on birds, on wild flowers, and on out-of-door life, such as those of John Burroughs, Thoreau, and others.

Sometimes new books for boys, or girls, or the little folks, or for teachers, are catalogued in this way. These bulletins, often accompanied by explanatory notes, have increased the circulation.

Like all country towns, this one has its local societies, all of which have literary exercises of some sort. When one of them made a "specialty" of Washington, all the biographies of the "Father of his Country" were in such demand that for weeks there was not one remaining on the shelves. The same was true when they discussed Forestry, Good Roads, Trusts, Civil Service, the Temperance Question, etc.

Every effort is made to keep in touch with all students, who are not only encouraged but urged to avail themselves of the ample resources awaiting them.

The clergymen of the place have unconsciously been the agencies in giving wide circulation to religious books. As an illustration: the librarian gave to one of them Dr. Van Dyke's "The Gospel for a World of Sin," as something he would like to read, and to another Hepworth's "Hiram Golf's Religion," with the result that the two men referred to them from the pulpit on the following Sunday, and there was immediately a great call for those books from the members of the congregations.

Again, the mere fact of proffering some book to a chance visitor has introduced it to a whole neighborhood. People tell one another about books they like, talk them over, excite their curiosity; that has been the case with "Oom Paul's People," "The End of an Era," and many others.

Notwithstanding the utmost efforts to encourage the habit of reading, it was thought that the sure method for the future was to begin with the children, and do work that would not fail to tell on the next generation. Accordingly, within the last year, a cabinet containing a given number of books has been sent to each district in town for the use of the schools. The selection is carefully made with reference to the age, sex, and needs of the pupils.

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A Marriage of Convenience

By Lillian W. Betts

THE street was crowded as usual. The new civic gospel had resulted in covering the street with asphalt. This enlarged the play-space for the children. The element of danger in dodging the rapidly moving trucks, carts, and bicycles made life, even to the toddlers, more enjoyable. To run in front of a truck, just escaping the horses, so near that the truckman turned white with fright and then red with anger, while he launched a torrent of profanity on the jeering mite of humanity on the curb, was bliss for the mite. To spurt across the street on two fat, wobbly legs, whose extremities are covered with shoes of different sizes, destitute of buttons, in front of a bicyclist scorching on a clear space, and compel him to fall off his bicycle to avoid a calamity, this is joy unspeakable. If the man is so angry as to be speechless, and finds relief in wordless threats, delivered with fists, while the precious wheel is being examined, so much more pleasure for the owner of the fat, wobbly legs. All this is fine, if unconscious, training, for the days to come, when dodging the policeman will be one of the many delightful pleasures of life.

Could any ball-room floor surpass this smooth surface when the genial organ-grinder pursues his more or less musical way between the rows of tall tenements? The baby on the third-floor front flattens his little snub nose against the pane on which he dries his tears, as his mouth broadens in a smile at the sight of the dancing group on the street below. There is a promise of the future in this gay scene from which size alone excludes him.

The old grandfather on the floor above, standing with the youngest of seven grandchildren in his arms, is moved to tears and smiles. Tears for the days, long, long ago, when he and Gretchen were the leaders in the merrymaking in the village, seen more clearly as the idle hours increase and the outer scenes fade. Smiles, for there is little Gretchen, with the same flaxen pigtails bobbing and swinging as she tries to teach a dark-haired Rebecca the "two-step." "So like," murmurs the old man, and the tears and smiles deepen.

On the next block the push-carts hold control. The women push, crowd, argue, and gossip, condole and congratulate, as do other women of another life—surpassing them in that the women of the push-cart region do all this in two or three languages.

Men and women with bundles of finished and unfinished coats hurry along with unseeing eyes. Minutes are pennies, and pennies their only known measure of values. Here and there a gay, rollicking laugh out-voices the babel of tongues, proving that the spirit of childhood still remains in spite of poverty and hard work, or, worse, no work. The danger of bankruptcy never faces the man who sells all his stock each day at a profit that pays his rent and buys black bread and coffee. The sharp sting of defeated ambition never enters the heart of the woman whose social set uses the same assembly-room—the street. She has the benefit of her neighbors' experience in every transaction. It is given freely as she examines the remnant which by scrimping will make a skirt. The waist that must be worn with it is bright blue, the remnant is purple, but the fortunate buyer, and the experienced, sympathetic friend who has not had a new skirt in five years, cannot bring such isolated facts together, not even when they cover the stately form of Rebecca's mother.

Without theories or laws, without leaders or followers, the great community life, whose capital is common experiences and common limitations, develops. No sociological microscope makes these community members self-conscious. Life is lived in careless ease and stoical endurance.

When the streets are still more crowded because school is out and more women and children are at liberty, a young man and girl turned out of a side street and joined the throng on this East Side thoroughfare.

A worn sailor hat trimmed with soiled ribbon and decorated by a new quill of the latest style, worn on eight out of every

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ten hats in the region, was on the head of the girl, above a mass of reddish-brown hair. She wore a light jacket which must have seen harder service than the hat. This was a size too small for the sturdy figure; it was slight protection from the sharp November air.

The young man, evidently of her own age, made less effort to appear prosperous. His clothes were thin and shabby, his hat was of a shape worn three seasons back. Both hands were thrust deep down in his trousers pockets.

"I ain't had a bite since yesterday noon. I've walked until I can't walk no longer." The husky tones made it impossible for any but the girl to understand him as they passed through the crowd. This tone was not due to emotion. Jack was too familiar with hunger to have his voice affected by the present experience. Jack had learned to talk on the street. He early learned to pitch his voice, even when crying, above the rattle, the rumble, and the clanging of cars and carts. His voice-training was carried on without interruption by selling papers during the rush hours at the ferry. Later he assisted the street hucksters. For the past year he had been first assistant to the opulent street vender who owned a bony gray horse and a bright-green wagon. The man's voice was gone, and Jack was invaluable to him, for his voice could be recognized two blocks away. But the gray horse and the green wagon had recently been sold by the widow, after it had been made plain to Jack that their ownership was quite within his reach. Jack was adrift again. A bit harder to bear now, for he had learned to like steady employment. This last year was his first experience in this direction.

Mary, as he called the girl, was silent a moment, and then remarked casually: "I ain't had no breakfast meself. Work stopped Saturday. I gave her me envelope. She gave me ten cents Saturday night. Sunday she wa'n't bad, only a little off. She began hard yesterday. I went out to look for somethin'; when I got back, she was ugly. I kept still, for I knew she'd soon go to sleep, and I might get a quarter out of her pocket. She hadn't a cent, I knew, but what I guv her. I was foolish to stay in; it made her s'picious. She had it somewhere in the bedroom, for she got worse an' worse. At last she sat down and dropped off. Now, thinks I, I'll get a quarter; 'twill keep me till she gets over this. I tried to get at her pocket too soon." There was silence for a moment, and then, with a fierce scowl and clenched hands, Jack asked, "And yer limp?" Mary nodded.

They walked a block before either spoke.

"I ain't told yer the shop is goin' to open again soon. The boss expects a big order. If ye're in a box Saturday," she added timidly, "I can perhaps let ye have a little." The danger-signal of deep red flushed into Jack's face. Mary hurriedly added, "'Tain't fer keeps. Yer forgit," she continued, more firmly, "what yer paid for medicine for me father. If ye're a-goin' to act like this, yer needn't sling the yaller when I'm down." A deep blush came into her cheeks and an unusual tone in her voice as she continued, softly, "I guess yer think I don't know yer hocked yer coat when she was sick and I had to stay home. I knowed how the rent was paid and the landlord's jaw shet. What's good for the goose is good for the gander," she added, with a timid smile and glance into the scowling face.

The scowl deepened. Mary grew restless under it, and walked more quickly. Jack was going through a severe mental struggle. To plan his own affairs a day ahead was an unusual proceeding for Jack. To come to a decision that settled his and Mary's whole future exhausted his vital powers.

His shoulders went nearer his ears as his hands went deeper into his pockets. Three or four times he attempted to speak; at last the sentences came blunderingly: "Mary, let's get married. We can't be no worse off togedder than we is now. Let's get married!"

The shock deprived Mary of the power of walking. The color left her face, and she trembled.

"Come on, Mary. There won't be any more booze. I'll pick up somethin', I ain't afraid. Yer can work a week or two till I catch on. Come," he added, coaxingly, as he almost touched her arm.

Mary at last looked up into the only face in all the world that represented friendship. A stronger word she never

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used even mentally. If sometimes, as Jack remained her unalterable "steady," the thought of a future when they might be married came to her, not even then did she use the word love. It is doubtful if the word were in the vocabulary of either. There was a new expression in Jack's face as she looked at him.

"Where in God's name would we go?" she asked, breathlessly, at last. "She'd break every bone in me body if we went home. There's no place in the world for us." For the first time since they were babies, Jack saw Mary cry.

A power stirred within him he had never known. There, in the glare of the sun, in the sight of the hurrying hundreds, he almost took her in his arms. With an oath registered in heaven, but unvoiced by Jack, he vowed to stand between Mary and the world. He'd make a place. A contempt for the strong muscles that had been his pride and protection since babyhood swept over him. Of what use were they if they could not save Mary from crying?

"Mary," he whispered, slipping his arm through hers, "Mary, I made a dollar Saturday. I knew she was on the booze, and I never broke it. I didn't know—"

A glorious light came into Mary's brown eyes. "Oh, Jack, yer thought—"

"Yes," he interrupted, trembling at the new emotion that shook him—"yes, I thought yer might need it."

"Oh, Jack!" was all he heard, but the weight on his arm was heavier. Eden opened before them. They entered.

Mary's "Yes" was the "I do" in response to the old, gray-haired clergyman's question. Many were the prudent misgivings that framed themselves in the old man's mind, as Jack, tall and straight, stood before him and made his request.

Jack's "We ain't got nobody but ourselves, and we want to be togedder" won the day.

Jack and Mary left the old, dilapidated church man and wife. But not until Jack had made he clergyman smile.

"I got one dollar, mister. I want that to go housekeeping, for we've got to go at once. But I'll pay yer five dollars, blest if I don't. Take my hand on it. It may be I'll have to pay yer in installments. Five dollars is a lot of money, but I'll pay yer as sure as ye're born."

The sun had gone down behind the tall buildings as Jack and Mary came into the street.

Mary was trembling, and now doubtful. Jack rose in his new manhood. He must drive that look from her eyes. 'Twas worse than the look he always found there when her mother was on the booze.

Neither spoke. As they walked toward the East River, and the shadows grew darker, Jack took his wife's hand and passed it through his arm. It was so embarrassing that it dropped shyly out, and was not recovered.

Mary's doubts disappeared; she asked no questions. Happily, nay, joyfully, she kept step with Jack. Life was glorious! Her own home, and Jack's! She could not see for the love that sent sparks before her eyes. She was warmed and fed. The glance of her eyes which Jack caught made his pulse tingle. Protect Mary! Let any one dare to touch her. He almost longed to show her what he would do.

"Mary, stand here in this doorway. This Mike's me fren'."

He referred to the groceryman who kept the corner store. Jack nodded familiarly as he entered the store.

"Well, Yacob! How goes it?"

"So, so," was the response, as the man leaned leisurely on the counter.

"Got yer room rented?"

"Naw," laconically.

"Well, I want it."

The man stood up straight.

"Yep. No foolin'. I can't pay the whole week's rent, but I'll guv yer half. Yer know me."

The man looked at him searchingly. There was something new about the boy.

"I'm married, Jacob. I'm sick bumming round. It's me steady, yer know. Old woman kicked her last night. Couldn't let her go back."

By this time the dollar was on the counter. "Dat room is empty," at last responded the man.

"Yep. Ye'll let me have two soapboxes; we ain't proud if we is beauties. We'll git along all right. Yer know me steady. Der ain't a better girl in de Eight." For the first time Jack's voice broke.

The weak Jacob pushed back the dollar, saying, "Dat's all right; you works it out, see? I need bundles carried, and dis

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store swept, and dat leetle devils watched what dake mine tings. Dat's all right. You boxes want? Your steady, where is she?"

Jack pointed over his shoulder toward the hall door. Jacob flew around, and came back leading the blushing, tearful Mary into the light. Jack beamed.

"He's let us have the room. I'll work it out," announced Jack, joyfully.

Mary was mystified, and looked from one to the other. Jack now explained. The burden of life was dropped on Jack's shoulders. Mary gave a happy laugh, and took a step nearer to him, but stepped further away at once, greatly embarrassed. The smiling, sympathetic groceryman bustled about to find his best empty soap-boxes. He found a table he insisted on lending them. To show his friendship toward the new home he would carry it upstairs, while Jack followed with the boxes, and Mary protected the store.

In five minutes Jack and Mary were setting the boxes in the dusky room. Jack looked about with a proud air of ownership. When covered carts and open hallways have been one's only home for seven years, a hall bedroom, furnished with a table and two soap-boxes, on one of which sits the wife you love, becomes palatial. As they sit in the dusky room, the love-light shining in their faces, although it is so dark they cannot see each other, there is a knock at the door and a scurrying through the hall. Jack opened the door to find a number of parcels. He gathered them up and put them on the table. A bottle and a candle were on top. Jack lighted the candle and put it in the bottle; and when he opened the bundles of bread and cheese and butter, he looked at them for a moment speechless. His honest blue eyes filled with tears. Mary rose and stole softly around the table, slipping her hand through his arm and leaning her cheek against his sleeve. Jack looked down at the brown head, and, putting his head down on it, he murmured, "The duffer!" That was Jack's "God bless him!"

A Creed Versus a System of Theology

By Teunis S. Hamlin, D.D.

THE doctrinal movement in the Presbyterian Church is not, as often asserted, a revolt against a creed. Historically, and to-day, this Church is confessional, and, in a broad sense, Calvinistic. It stands for the sovereignty of God as the primary and informing religious fact. And it undoubtedly desires to affirm this in a creedal statement that shall adequately define the Church's position.

True, Presbyterianism is distinguished from other phases of Christianity, not by its doctrine, but by its polity, as the name itself teaches. The Protestant Episcopal, the Baptist, the Congregational, and other Churches, are as Calvinistic, or Reformed, in their theology as is the Presbyterian. A Church holding Arminian tenets, or any other, may be governed by elders under a representative system, and so be Presbyterian. Or it may be Calvinistic while adopting a semi-episcopal polity, as, for instance, the Calvinistic Methodist Church.

The question at issue in the Presbyterian Church is whether its doctrinal statement shall be a creed, or a system of theology. At present it is the latter. The postulate of the divine sovereignty is elaborated into a vast, logical, philosophical, speculative treatise. It is, in the old and now disused phrase, a "body of divinity." As such it is almost wholly admirable. It is in the main clear, cogent, and self-consistent. It is for the most part Scriptural, though rather Pauline; with the statements of that Apostle sometimes narrowly interpreted, and not adequately balanced by the teachings and life of the Christ. This is the source of the most objectionable affirmations, as of preterition, limited atonement, and the like. It also bears not a few marks of the fierce conflicts out of which it emerged, and of the compromises that were necessary in its production, as in the phrase "elect infants," whose implication is obvious and to most minds irresistible, though it may be plausibly explained away.

But, whatever the merits of the Westminster symbols, they constitute a system

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of theology, not a creed. One can readily convince himself of this by simply putting "Credo" before any of the more metaphysical propositions, as certain sections of the third and tenth chapters of the Confession.

Now, does the Presbyterian Church of to-day, assuming it to be the most doctrinal and confessional of all Protestant Churches, need a system of theology as a statement of its position as regards Christian truth? It doubtless did need such an extended treatise two and a half centuries ago, because, like Protestantism generally, it must discriminate itself in all essential particulars from the greatly elaborated system of Rome, as well as from the systems that were only semi-Protestant. But all those issues have been long ago adjudicated. Controversy at that time created a necessity for minute statement. But, happily, that necessity no longer exists. We need a simply affirmative, in distinction from a controversial, confession, which alone makes immensely for brevity.

Moreover, a system of theology is always challenging criticism and objection and requiring explanation. An expert in the history of the Church and of its doctrines can, no doubt, explain many things in the Westminster symbols that stumble the inexpert reader. To know the history of the Reformation period; to be familiar with the debates in the Westminster Assembly; in short, to be a professional theologian, is to understand in their historic sense the doctrinal affirmations of the time. This is entirely right for the theological class-room. There the massive volumes of Hodge and Shedd are in place. There the statements of the symbols may fairly be expected to be apprehended, not in their obvious, but in their historic, and often subtle, sense. But how far this is from any possible popular use of them as defining the Church's position! An affirmation of belief so elaborate as to require constant explanation, and such explanation as only a trained expert can give, is surely not adapted to practical uses.

A significant indication that this is recognized is found in the fact that the Church requires, even of its ministers, subscription to the Westminster symbols only as "containing the system of doctrine taught in the Holy Scriptures." Presbyterian ministers, therefore, are called upon to defend only the essentials of Calvinism, and are themselves the judges of what those essentials are. This freedom of subscription, in no way impaired by the deliverances of recent General Assemblies, is a priceless constitutional guarantee. Nevertheless, it puts the officers of the Church in an unfortunate light before the world. There are affirmations in the symbols to which few or none assent. They are a part of the "system" as framed at Westminster, and retained as part of the constitution of the Church to-day. To subscribe to this elaborate and speculative treatise upon theology as a whole, and in all its parts, is impossible. To subscribe with mental reservations, which vary as frequently as the subscription, is something less than ingenuous.

This seems to be particularly felt as a heavy burden by the laity. They are assured that assent to no doctrine is expected of them, or is involved in membership in the Church. But they feel—and the more high-minded they are the more deeply they feel—that they are identified with the system that the Church holds; that the world so regards them; that, to all practical intents and purposes, they are publicly confessing as their religious faith what they do not believe and cannot defend. They are Presbyterians, but they cannot say "Credo" to what Presbyterianism is understood to mean. They regard their position as equivocal, and are restless in it. Many find it untenable, and are quietly withdrawing from the Church of their birth and love.

It seems clear, therefore, that the elaborate system of theology adopted at Westminster is not what the Presbyterian Church of to-day needs. This bears strongly, to many minds conclusively, against revision, which would still leave a theological treatise. It would, no doubt, remove some difficulties, and clear away some misunderstandings. It would thus improve the situation. But it would not give the Church a creed.

And a creed is what the Church needs: a brief statement of the Christian facts, as largely as possible in Biblical language, with a minimum of speculation and metaphysic; a statement before which each Christian may write "Credo;" which would be in modern language, up to the

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level of present Scriptural knowledge, and at once evangelical and irenic. The Congregational document of 1883 is an approach to it, though too long, and in some points too elaborate. The Free Church Catechism of 1898 is a nearer approach, and in tone and method almost ideal. Witness a single question and answer:

11. *Q. How did the Son of God save His people from their sins?*

A. For our salvation He came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father.

After such a pattern of clear, succinct definition, in the words of Scripture, affirming the Christian facts, the Presbyterian Church should construct a creed, based upon the sovereignty of God, and declaring how he wields that sovereignty in infinite love for human salvation.

This is what the Church of to day needs. It is affirmative, not controversial. It opens the door toward other churches instead of closing it against them. It reduces instead of multiplying the number of points of difference among Presbyterians themselves. It can be put into the hands of men without a labored explaining away of its meaning. It can be used on the Foreign Mission field, where the present symbols are entirely out of place. It is a fit preparation for that united, aggressive work to which the Providence of God is signally calling the Church of to-day. It would lift many heavy burdens; relieve many sensitive consciences; clear many bewildered minds. It would remove the embarrassing and hindering need of constant apology. We shall hope that the first step so happily taken at St. Louis will in due time lead to the adoption of a brief, irenic, evangelical creed to be subscribed instead of the Westminster symbols, and to which every Presbyterian may heartily prefix his "Credo."

Washington.

Some Modern Philosophy [1]

THE earliest works of philosophy were apparently written for the public; certainly it does not require special training to understand and be interested in them. Job, Proverbs, and Ecclesiastes are all included in the Wisdom Literature of the Hebrews, and are the nearest approximation to philosophy in their literature. The first is a quasi-drama; the second a collection of aphorisms which were the current coin of the realm; and the third a philosophy of life in the terms of a realistic, though probably not real, human experience. If we pass from the Hebrew to the Greek world, it is quite safe to say that no interpreter of Plato has ever written with greater lucidity than Plato himself, and none has approximated him in interest. The only conceivable advantage of reading the interpreter is that he puts the Platonic philosophy in less space. It would sometimes appear that we are returning to the methods of the ancients; that our modern writers have in mind, not the experts only or chiefly, but the ordinary educated reader, and write for him. The four books mentioned in the note below are popular in this sense, that they are written for the people, though not written down to them. To read and understand them requires thought, but it does not require scholastic attainment.

Principal Caird's work, "Fundamental Ideas of Christianity," is preceded by a memoir of John Caird, the author, by his brother, the Master of Balliol. The one criticism we have to make upon the book is a criticism of the thing which, it seems to us, the author has attempted to do. This is to translate Christianity into terms of theology. That this is his object is indicated, not only by the ambiguous title of his book, but also by the unambiguous titles of his chapters: "Natural and Revealed Religion," "Faith and Reason," "The Origin and Nature of Evil," "The Idea of the Incarnation," "The Idea of the Atonement," etc., etc. We instinctively raise the question, Are

[1] *Fundamental Ideas of Christianity.* By J. N. Caird. The Macmillan Co., New York. $3.50.
The Conception of Immortality. By Josiah Royce. Houghton, Mifflin & Co. $1.
The Divine Pedigree of Man. By T. J. Hudson. A. C. McClurg & Co., Chicago. $1.50.
The Map of Life. By W. E. H. Lecky. Longmans, Green & Co., New York. $1.50.

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any *ideas*, properly speaking, to be included in the *fundamentals* of Christianity? It is true that there are certain ideas concerning Christianity which are fundamental to a correct conception of it, but this does not appear to be the author's meaning; the whole tone of his book indicates, as his fundamental conception, that Christianity is, if not primarily, at least necessarily and fundamentally, a system of philosophy. In this we cannot agree with him; a man may be fundamentally a Christian and yet in radical error in his fundamental ideas concerning Christianity. An idea signifies an intellectual conception; it is founded on a vital experience; and the intellectual conception follows on, grows out of, is built upon, that experience. Doubtless this process of intellectualizing the practical and spiritual experiences narrated in the Bible was, and is, a necessary process in the growth of the individual, of the Church, and of the race; but it appears to us a mistake to call these intellectual conceptions, or any of them, a part of the *fundamentals* of Christianity. Nor is this a mere hypercriticism. One of the most serious errors of our time, as it is one of the most widespread, is that which regards Christianity as a system of philosophy, like Platonism, for example, as though it consisted in certain ideas of God, immortality, redemption, but differed from it in the character of the ideas. While, undoubtedly, we do need some reconstruction of the intellectual edifice which has been built on those experiences of God that find their clearest literary interpretation in the Bible, we need still more a retranslation of the intellectual conceptions into the terms of vital experience. We need not so much a new philosophy of the Trinity as an interpretation in terms of experience of that out of which the doctrine of the Trinity has grown; not so much a new "idea of the atonement" as a restatement of the experience of forgiveness of sin and unity with God which is itself the foundation of all theories of the atonement. Principal Caird recognizes, in his chapter on Faith and Reason, this truth that ideas are not fundamentals of Christianity. "Religion exists," he says, "and must exist as a life and experience before it can be made the object of reflective thought," a sentence which appears to us to be quite conclusive that no forms of reflective thought are "fundamentals of Christianity." We need go no further into criticism of this work than to say that it constitutes a sort of continuation of the "Evolution of Religion" by Edward Caird, and is conceived in much the same spirit; it may in general terms be described as Hegelian in its character; and for the student who desires to understand the intellectual philosophy which underlies the so-called "New Theology" we know no book more worthy of study than this.

To a certain extent the same judgment may be applied to Professor Royce's little monograph—it is less than a hundred pages—on "The Conception of Immortality." Professor Royce, however, does not assume to give the foundation of our faith in immortality, but only to put in intellectual form a statement of the philosophy of that faith. There are two questions, in experience indistinguishable, in thought different: one, Am I immortal? the other, Shall I be immortal? The one concerns man's present nature, the other his future destiny. Philosophically it may be said that one cannot *know* that he will be immortal, but he may *know* that he is—that is, *if* he is. This faith in present immortality, that is, in one's possession of a nature which transcends the evanescent and transitory, is primarily a habit of mind; it depends largely, perhaps entirely, upon whether the life really is expended on the mortal and the transitory, or on the immortal and the eternal. This is what Paul means by the phrase, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."

Professor Royce's object is to show that personality is one of those things which are not seen and are eternal. Suppose you had, he says—we condense his illustration—a description of Abraham Lincoln which was exact and exhaustive. You cannot affirm dogmatically that it is impossible—certainly it is not inconceivable—that there might be another man who looked, felt, thought, and succeeded as Abraham Lincoln. And yet he would not be Abraham Lincoln—a consideration which makes it quite clear that the real individuality does not consist in his looks,

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thoughts, feelings, actions, but in a mysterious and invisible something which lies back of all that he ever did or said or thought, and which does not, therefore, partake of the transitory character of what we call his life, but is really only the outward manifestation of his life. We cannot follow the argument further; and we are conscious that our condensation does it injustice—Professor Royce is not an easy man to condense; but we have perhaps given enough of his argument to show that immortality, in the true sense, as signifying a nature not temporary or transitory, and personality, are indissolubly connected. To deny the former it is necessary to deny the latter.

Mr. T. J. Hudson, in the "Divine Pedigree of Man," reaches a similar conclusion to that of Professor Royce, though by a longer road. His volume refers to and is based upon his preceding volumes, "The Law of Psychic Phenomena" and "A Scientific Demonstration of the Future Life." He assumes in this volume, as demonstrated in its predecessors, that "man is endowed with two minds:" "the objective mind is that of ordinary waking consciousness;" "the subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action is otherwise inhibited, as in dreams, or in spontaneous somnambulism, or trance or trance-like states and conditions, as in induced somnambulism or hypnotism." The objective mind, as we understand Dr. Hudson, acts through the brain, and is given to man to connect him with the physical universe, and serves as a means of educating the subjective mind, which acts independently of the brain and has no direct contact with the physical universe. This subjective mind is, if not a part of, a direct inheritance from, the divine or universal mind, coming to man through the very earliest stages of his development; or, as Dr. Hudson expresses it, "The mental faculties of man are inherited from [does he not mean through?] his lower ancestors, beginning with lowest unicellular tissue." It is this subjective mind which is directly derived from God, and links man to God—that is, spirit in man is linked with, because derived from, God, who is spirit. Answering to omniscience, omnipotence, omnipresence, and infinite love in God, are in man instinct or intuition, will-power, telepathy, natural emotions. This subjective mind we might not unnaturally identify with that mysterious personality which Professor Royce makes it so clear is the ultimate fact in every consciousness. Concerning Dr. Hudson's hypothesis, all we can say is that it is a possible although an unproved one—a statement which, however, might be made of more commonly accepted scientific hypotheses, such as the wave theory of light.

"The Map of Life" has about the same relation to the preceding books that the Book of Proverbs has to the Book of Job. They discuss theories of philosophy; this book discusses problems of conduct and character. Mr. Lecky's studies in the history of Christian morals have given him that wide survey of ethics in practice and their development in history which fits him admirably to prepare such a volume as this. In the themes considered it might be compared with Samuel Smiles's "Character;" but whereas that is anecdotal and empirical, this is philosophical, though not abstruse. Mr. Lecky does not devote himself to abstract theories respecting the basis of morals, but to a practical consideration of what the moral laws really require in the practical conduct of life. Three or four sentences taken almost at hazard from the volume will indicate to the reader its general spirit better than any more elaborate critique could do:

> Happiness is a condition of mind and not a disposition of circumstances.
>
> I believe it to be impossible to identify virtue with happiness.
>
> It is melancholy to observe how sensitive women, who object to field sports, . . . will be found supporting with perfect callousness fashions that are leading to the wholesale destruction of some of the most beautiful species of birds.
>
> The constant watchfulness of external opinion is very necessary to keep up a high standard of political morality.

"The Map of Life" is not a great book; it is not a profound book; it might be compared with well-thought-out editorials on current questions of conduct and character; but that would be a fortunate journal whose ethical standards were as high, whose moral judgments were as discriminating, and whose interpretations of duty were at once as true and as practical as those of this book.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

African Nights Entertainment. By A. J. Dawson. Dodd, Mead & Co., New York. 5×8 in. 346 pages. $1.50.

Morocco as a subject for fiction seems to be in much vogue this year. Mr. Dawson probably knows his subject better than did Mr. Mason, who used material of somewhat similar character in his "Miranda of the Balcony," and at least as well as the other writers of recent short stories who have made use of Morocco. These tales abound in cruel and hateful incidents growing out of passion and barbarism. They are certainly tragic enough, and one often wishes that they were relieved by more of humor or romance. A certain affectation of callous unconcern pervades them all. They are of the school of Kipling, but not of Kipling at his best. One wishes that the author had made more sympathetic and less strenuous use of his full knowledge.

Anima Vilis. By Marye Rovziewicz. Dodd, Mead & Co., New York. 8×7 in. 323 pages. $1.25.

The translator's preface has a tendency to mislead the reader in so far as it suggests to his mind that he will find in this story a defense of Russia's methods of government and of its treatment of Siberian prisoners as against the representations of Mr. George Kennan, Kropotkin, and others. In point of fact, the story does not touch this subject at all. It is a vigorous and even brilliant novel of Siberian life, and there is abundant internal evidence to prove that the author, a Polish lady of rank, is intimately acquainted with her subject. The hardships and dreariness of winter life on the steppes, even among those who are living in Siberia voluntarily and with some degree of prosperity, are brought out with dramatic force and intensity. The plot of the book is well conceived, and the characters live and move almost as vividly as do those of Turgenieff or Tolstoï. In short, the book must be considered as a work of fictional art, not as an argumentative treatise; and thus considered it is entitled to very high praise.

Arabia: The Cradle of Islam. By the Rev. S. M. Zwemer, F.R.G.S. Introduction by the Rev. James S. Dennis, D.D. Illustrated. Fleming H. Revell Co., New York. 5½×8½ in. 434 pages. $2.

This volume (such is the dearth of information on the subject) comes at once into the vacant place of an up-to-date authority for English-speaking people upon "the neglected peninsula." It is the fruit of ten years' residence in missionary service at Bahrein on the Arabian coast of the Persian Gulf, a place noted for its pearl fisheries. It is one of many notable instances in which missionary explorers have laid the civilized world under obligations of gratitude for contributions to general knowledge of the world. Students of international problems will find interest in the account here given of political conditions under the control of England in Arabia—a most beneficent influence, according to the testimony of the Arabs themselves. The comprehensive scope of the volume covers a still wider range of interest, both scientific and commercial, historical and literary, sociological and religious, in which the author, a Fellow of the Royal Geographical Society, has availed himself of the most recent authorities in supplementing his personal observation. Mr. Zwemer writes, of course, in a missionary interest, as a representative of the Arabian Mission of the Reformed Church of America, the spirit animating which is well expressed in the saying, "It is lives poured out that these people need." A great work awaits the Church in that land, where to-day a region of 120,000 square miles is still as unexplored as the Antarctic Continent.

Art of Debate, The. By Raymond M. Alden, Ph.D. Henry Holt & Co., New York. 7×5½ in. 279 pages.

A remarkable text-book. The author never loses sight of the fact that debating is an art to be learned through practice, and not a science to be taught by skillfully framed generalizations. He generalizes, of course, but his generalizations are concrete suggestions to debaters, and not abstract formulations of the philosophy of debating, such as teachers are apt to write for other teachers to admire. Realizing that the practice of law has trained better debaters than the study of logic, he makes effective use of legal arguments in exemplifying the art of putting things. In fact, the book is as well adapted to the needs of law students as to those of college classes in debating. The author's style makes the book agreeable reading, and his pre-eminent common sense gives to every chapter practical value.

Art of Study, The. By B. A. Hinsdale. The American Book Co., New York. 7½×5½ in. 206 pages. $1.

We deem this a valuable book. Its design is to correct the ill-adjustment of the teacher to the pupil. It would revolutionize many schools if it could effect its object, "a partial shifting of the center of gravity by making the pupil the center of the system, and placing the teacher in his orbit." This is rational: schools and teachers are for learners. In these thoughtful pages from the occupant of the oldest pedagogical chair in the country there is light and quickening for teachers, and for parents also. A point of special interest is the judgment of Dr. Hinsdale on the superior progress made by the German as compared

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with the American method. The New England college presidents, some years ago, accounted for the fact that an American boy of sixteen is no more advanced than a German boy of fourteen by the waste of time in some unnecessary and barren studies. Dr. Hinsdale considers the cause to be mainly in the constant employment by German teachers of the "study-recitation," the method of which is analogous to the laboratory method of instruction. This process of aiding the pupil to attack the lesson is making way into our schools, but much work of this sort Dr. Hinsdale criticises as defective at "the vital point of grounding the pupil in the art of study," while assisting him in acquiring knowledge.

Battling for Atlanta. By Byron A. Dunn. A. C. McClurg & Co., Chicago. Illustrated. 7½×5 in. 380 pages. $1.25.

This is an addition to the series of patriotic stories for boys called "The Young Kentuckian Series." Its title sets forth succinctly the subject of the book, and the author carries his youthful hero through the campaigns of General Sherman against General Johnston and General Hood, with due attention to romance as well as to battlefield.

Church Past and Present: A Review of Its History by the Bishop of London, Bishop Barry, and Other Writers. Edited by the Rev. H. M. Gwatkin. Thomas Whittaker, New York. 9½×6 in. 195 pages. $2.50.

This volume of thirteen essays by ten Anglican clergymen speaks for those who oppose the movement Romeward into which many of their brethren have been drawn. It deems a restatement of the principles of the Reformation "a paramount necessity." It admits with apparent satisfaction a defect apparent from the Roman Catholic point of view in Anglican orders, which exhibit "a succession in which there is so much uncertainty, and where the secular has governed the ecclesiastical." Toward Dissenters its tone is sympathetic; it admits that "the average Dissenter is a more tolerant man than the average Churchman." As to the Church of Rome, it concludes from a historical study of "Romanism since the Reformation" that it is gradually losing ground. So far from the Old Catholic movement being a forlorn hope, as popular opinion holds, it finds the contrary to be true—"their publications are slowly and surely leavening the mind of Europe." Theologically, it anticipates, in this time of return from mediæval thought to the first principles of Christianity, that the presentment of these principles likeliest to find favor is that made by the Alexandrian school in the third and fourth centuries. The main objection it makes to Calvinism is that it is "too Romish." But we can only touch these few among many points which give this volume claim to the attention of thoughtful readers.

Gateless Barrier, The. By Lucas Malet. Dodd, Mead & Co., New York. 7¾×5 in. 357 pages. $1.50.

The heroine is a ghost, inhabiting a luxurious apartment in the country house of an English gentleman. The hero is heir to the estate—an American, married, and blasé. He forms a pleasant friendship with the ghost, who takes him for his own grandfather, to whom she was affianced before the battle of Trafalgar, where the grandfather was killed. The reader finds his sense of chronology rather violently strained, but he enjoys the literary quality of the book, and finds several of the characters interesting.

Handsome Brandons, The. By Katharine Tynan. A. C. McClurg & Co., Chicago. Illustrated. 7½×5 in. 384 pages. $1.50.

Mrs. Hinkson's stories are always wholesome and quietly entertaining. Some of her short stories to our mind give clearer and better pictures of Irish characters than do her longer novels. The present book relates the fortunes of an Irish family who have fallen upon evil days financially—not exactly a new subject in this class of literature. The total impression made by the book is one of gentle pleasure, but it is without any great vigor or dramatic power.

Her Next-Door Neighbor. By M. S. Comrie. E. P. Dutton & Co., New York. 5×7¼ in. 288 pages. $1.25.

History of England, A. By J. N. Larned. Illustrated. Houghton, Mifflin & Co., Boston. 5×7½ in. 673 pages. $1.25.

Well planned, well written, and well illustrated. With a clear sense of historical perspective, the author tells the story of the development of our Anglo-Saxon civilization in England, and he accompanies the narrative with occasional glances at the progress of events on the Continent of Europe, so that the reader gets his English history as an inseparable part of the world's history as well as an inseparable part of our own.

History of Greece, A. By J. B. Bury, M.A. With Maps and Plans. The Macmillan Co., New York. 4¾×7 in. 909 pages. $1.90.

Dr. Bury is eminently successful in occupying middle ground between the ordinary school history and the very elaborate and exhaustive works on Greece. His scholarship is recognized in English university circles, and it is the reader's good fortune to find joined to that scholarship a style essentially readable and illuminated. Literature, art, philosophy, and religion, as well as political and military affairs, are treated in admirable proportion, and with wise and shrewd comment. For a student or reader who desires a history somewhat higher in purpose and fuller in scope than the ordinary school history, we can cordially recommend this new work. It is well provided with maps, and contains many illustrations.

Lighter Moments: From the Note-book of Bishop Walsham How. Edited by Frederick Douglas How. E. P. Dutton & Co., New York. 4½×7 in. 143 pages. $1.

Under this title the son of William Walsham How, Suffragan Bishop of Bedford, England, and author of hymns loved in all churches, reveals his father's love of innocent fun. Amusing anecdotes gleaned during a long experience of all sorts of people had been noted by the good Bishop in his private record of "Ecclesiastical Jottings." Queer happenings in church services, ludicrous answers by schoolchildren, preposterous "bulls," and various other matters for laughter, make up the collection. All these good things the Bishop made

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over to his son, with an intimation that he should some day make a little book of them. Those who read it will laugh with him, and bless his memory for it, as they bless it for his noble hymn,

"For all thy saints who from their labors rest."

Letters of Cicero, The. In Four Volumes. Vol. III. By Evelyn S. Shuckburgh, M.A. George Bell & Sons, London. 7¼×5 in. 368 pages. $1.50.

This edition, which includes the whole extant correspondence in chronological order, will be completed in an additional volume.

Lovice. By the Duchess. The J. B. Lippincott Co., Philadelphia. 7½×5 in. 315 pages. 50c.

Men and Measures of Half a Century. By Hugh McCulloch. Charles Scribner's Sons, New York. 8½×6 in. 542 pages. $2.50.

This is a new edition of the reminiscences which we welcomed ten or twelve years ago. Though of especial interest to economists, ex-Secretary McCulloch's observations are by no means confined to the things which concerned him as a banker and financier. Some of the most interesting relate to social and religious life in the Middle West before the Civil War. According to ex-Secretary McCulloch, it may be noted, the Methodists of that section were as uniformly Democrats prior to the change of parties upon the slavery issue as they have been uniformly Republicans since that event. This generalization is only qualified, if qualification it be, by these words: "In saying that the Northern Methodists before the war were Democrats, and that they are now Republicans, I do not mean that there were and are no exceptions. What I do mean is that, as a body, they were and are politically united, as was and is the case with no other Christian denomination except the Catholics." This, of course, was written twelve years ago, before the Populist and Silver Republican secessions from the Republican party had taken place. To a remarkable extent the leaders in both these movements have been men of Methodist antecedents.

Modern English Grammar, A. By Huber Gray Buehler. Newson & Co., New York. 7½×5 in. 300 pages. 60c.

Though there is a crowd of grammars, there still is room for more at the top. The author's position in one of the best secondary schools commends his work to an attention which finds cause for high commendation. We note especially the literary excellence of its exercises, its simplicity and clearness, its helps over hard places, and its avoidance of negligible matter. In its beginning with the sentence rather than the "parts of speech" it is true to the laws of thought, and its method is that which recent discussions have approved. Would that such a book had caught us when young! We are grateful, however, to Mr. Buehler for his interposition to save the now disappearing subjunctive mood for "authors who are artistic and exact in expression." In issuing this as their first publication, Messrs. Newson & Company, recently organized for the publication of school-books, have made a good beginning. Mr. Newson has been for the past nine years at the head of the educational department of Messrs. Harper & Brothers.

Natural History and Antiquities of Selborne. By Gilbert White. The Macmillan Co., New York. 9×5½ in. 476 pages. $1.50.

A series purporting to be a Library of English Classics could hardly omit this standard work, the prototype of most of our modern out-of-door books. We have repeatedly referred with appreciation to the form and appearance of the volumes in this Library; and we are rejoiced to add the present volume to a place upon the shelf which contains its predecessors.

Natural Law in Character; or, The Revised Version of the Proverbs. By Alfred Walls. The Imperial Press, Cleveland, O. 6×9½ in. 93 pages.

It is a useful thing that Mr. Walls has undertaken—to sort out and classify according to their subjects the conglomerate aphorisms of which the Book of Proverbs is mostly composed. In so doing there is scope for the exercise of the best judgment, and opportunity for a more or less satisfactory effect. Mr. Walls has done well, and might have done better. Some of his classifications quite miss the point, *e.g.*, the groups headed "Hearing" and "The Pleader." And the title of the book imputes to the whole of it a significance which it possesses only partially.

Our Forests and Woodlands. By John Nisbet. Illustrated. (The Haddon Hall Library. Edited by the Marquess of Granby and George A. B. Dewar.) The Macmillan Co., New York. 5¼×8 in. 340 pages. $3.

The very charming series of books known as the Haddon Hall Library is now enlarged by a well-printed and beautifully bound volume on the subject of English forestry and the history and character of British woodlands. In chief part the book will interest exclusively those who have already some knowledge of the general principles of forestry, or in the practical application of this delightful and useful science. There are, however, pages and chapters in the book which will appeal to all lovers of outdoor literature.

Odeyne's Marriage. By Evelyn Everett Green. E. P. Dutton & Co., New York. 5½×7 in. 384 pages. $1.50.

Patriotism or Self-Advertisement? A Social Note on the Present War. By Marie Corelli. The J. B. Lippincott Co., Philadelphia. 63 pages. 7½×5 in.

A semi-hysterical and hardly intelligible diatribe against English women who have used the "khaki," or war craze, to acquire notoriety.

Physiology for High Schools: Based upon the Nervous System. By M. L. Macy and H. W. Norris. The American Book Co., New York. 7½×5½ in. 408 pages. $1.10.

Poems from Shelley and Keats. Selected and edited by Sidney Carleton Newsom. (Pocket English Classics.) The Macmillan Co., New York. 5¾×4 in. 221 pages. 25c.

A choice and admirable selection has been made from the poetry of Shelley and Keats, by Professor Newsom, for use as supplementary reading under the requirements for college admission laid down by the Joint Committee on English. Apart from this use of the little book, it will be welcome to many readers from its excellence of form and the fact that it includes in one convenient and pleasing volume some fifty of the most famous lyrics of two

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English poets who are inevitably associated in mind.

Princess Ahmedée: A Romance of Heidelberg. By Roland Champion. G. A. S. Wieners, New York. 6½×4½ in. 308 pages. $1.25.

Sentimental, silly, and generally preposterous.

Proportional Representation. By Matthias N. N. Forney. E. W. Johnson, 2 East Forty-second Street, New York. 6×4 in. 61 pages. 25c.

An exceptionally clear and compact statement of the method by which the advocates of this reform would make legislative bodies represent the whole people instead of the dominant faction or clique of the dominant party. The experiences of Illinois under its system of minority representation are described with exceptional fairness, and the admission is freely made that the allotment of two legislators to the majority party and one to the minority somewhat increases the extent to which caucus nomination insures election. Mr. Forney would avoid this danger by permitting the voters of each party to vote for the candidate of their own personal choice, but have their votes counted for that candidate of their party who proved to have the greatest popularity within it. He would thus incorporate some of the features of a direct primary in his scheme of election. His fundamental rules are stated as follows:

> Rule I. That each voter may have as many votes as there are representatives to be elected, which he may distribute as he pleases among the candidates, giving not more than one vote to any one candidate.
>
> Rule II. That the aggregate number of votes cast for the candidates on each ticket shall be regarded and counted as party votes, and the number of members to which each party is entitled shall be determined from the number of such party votes.

He has also a third rule, by which to enable each voter to express his attitude toward each candidate with still greater exactness, but the mathematical calculations it would necessitate might, we fear, prove too much for the patience and scholarship of most election boards.

Recollections of a Missionary in the Great West. By the Rev. Cyrus Townsend Brady. Charles Scribner's Sons, New York. 7½×5½ in. 200 pages. $1.25.

We know of only one book of the sort that approaches this in its many-sided interest, the Rev. W. G. Puddefoot's "Minute Man on the Frontier," published in 1895, to which, however, Mr. Brady's is superior in literary quality. As a photographic delineation of the raw pioneering life, which ere long will have given place to the ripened product of well-settled conditions, it has a permanent historical value. As a sketch of hardy men and women, with the author among them, who were bravely roughing it for the sake of better things to come, it is full of a dramatic interest. Broncos and blizzards, cowboys and cyclones, saints and sinners, gritty and generous folk, with some others sappy and stingy, enliven Mr. Brady's pages with an unfailing interest, ranging from the tragic to the comic, and from the sublime to the ridiculous. After a missionary experience of many years in five States and Territories, Mr. Brady, domiciled at last in decorous Philadelphia, is not to be disputed with when saying that the East never understands the real West, and that Kansas is more civilized than New York. "The story of the struggle of the Church in the West is," as he says, "the story of a great tragedy on the part of clergy and people." Such books as his and Mr. Puddefoot's, if generally read in the Eastern churches, would often shake the talent out of the napkin with reviving effect.

Revivals and Missions. By the Rev. J. Wilbur Chapman, D.D. Lentilhon & Co., New York. 7×4½ in. 220 pages. 60c.

By "Missions" parochial missions are meant, the name given to revival services in the Episcopal Church and the Roman Catholic. The unusual breadth of interest with which the subject of revivals is treated appears in the devoting of four chapters to Episcopalian missions and two to Roman Catholic. The book is thoroughly practical, and the author thinks that any church may have a genuine revival of religion by following its suggestions. Dr. Chapman's wide experience as a revivalist lends authority to his opinion.

Self-Pronouncing New Testament. (Holman Edition.) A. J. Holman & Co., Philadelphia. 4½×3 in. 421 pages.

Those who need such help will, if having the moderate intelligence requisite to follow directions, find this quite helpful. The markings are carefully and well done, though one has to protest against pronouncing the first syllable of "Cenchrea" *Sen* instead of *Ken*.

Travels of Sir John Mandeville, The. (The Version of the Cotton Manuscript in Modern Spelling.) The Macmillan Company, New York. 9×6 in. 362 pages. $1.50.

The latest addition to the admirable Library of English Classics, reproducing what is known as the Cotton Version of the original work, with a brief but very intelligent biographical note by the editor.

Uncanonized. By Margaret H. Potter. A. C. McClurg & Co., Chicago. 8×5½ in. 495 pages. $1.50.

Despite a somewhat monotonous diction, intended to give the effect of olden times, this novel of King John and his court is worth reading. It presents the monarch, who is perhaps as greatly disliked by readers of English history as any who ever reigned, in a somewhat more favorable view than that sanctioned by tradition. Apart from its historic interest, which is considerable, there is a story of some force; the characters are well selected for their typical interest, and are very well drawn.

Until the Day Break. By Robert Burns Wilson. Charles Scribner's Sons, New York. 8×5⅓ in. 330 pages. $1.50.

This is the first effort at novel-writing of Mr. Robert Burns Wilson, who is evidently an imitator of Hawthorne. The scene of the story is laid in a Southern city, and the interest turns upon a strange presentiment which comes to the hero, and which finds a terrible fulfillment. The mystery is carried through the story, and the painful mental struggles of the hero, who believes himself the victim of Destiny, are elaborately drawn. Destiny comes to him, however, in the faithful devotion of his lifelong friend and in the love of his long-sought wife. The reader in quest of something cheerful will fail to find what he seeks in this book.

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Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any books named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

Kindly mention good and reliable books (publishers and prices) on the ancient religions of (1) Egypt, (2) Persia, (3) Babylonia and Assyria, (4) Greece, (5) Rome; also on (6) Buddhism, (7) Hinduism, (8) Confucianism, (9) Taoism, (10) Mohammedanism, and oblige G. H.

The Society for the Promotion of Christian Knowledge publishes volumes on "Confucianism," "Buddhism," "Hinduism," "Islam," etc., at 75 cents each (James Pott & Co., New York). See also Dr. Legge's "Confucianism and Taoism" (Scribners, New York, $1.50), and R. B. Smith's "Mohammed and Mohammedanism" (Harpers, New York, $1.50). For Babylonia and Assyria, see Professor Sayce's Hibbert lectures on the "Origin and Growth of Religion" (Scribners, $1.50), or a summary chapter in Sayce's "Babylonians and Assyrians" (Scribners, $1.25). Professor Jackson's "Zoroaster, the Prophet of Ancient Iran," is the best authority on that subject (Macmillan, $3). For Greece and Rome, see, besides a Mythology such as Keightly's (Macmillan, $1.50), the first chapter of Uhlhorn's "Conflict of Christianity with Heathenism" (Scribners, $2.50), and President Wheeler's "Dionysos and Immortality" (Houghton, Mifflin & Co., $1), also Dr. Matheson's "Distinctive Messages of the Old Religions" (Blackwood, $1.75), which is equally serviceable for most of the previously named subjects.

1. Has Mr. John F. Genung, author of "The Epic of the Inner Life," written a work on "The Decalogue"? 2. Name one or two of the best works, from a practical standpoint, on "The Decalogue" and "Sermon on the Mount," respectively. 3. Where can I find a clear explanation of the following names: Atonement, Sin, Faith, Sacrifice, Justification, Forgiveness, Repentance? *

1. We think not. 2. For the Decalogue see the books by Dean Farrar, Dr. Gladden, and Dr. E. A. Washburn, the latter entitled "The Social Law of God." For the Sermon on the Mount see the Rev. W. B. Wright's "The Master and Men" and Dr. J. Oswald Dyke's "Manifesto of the King." 3. If you desire anything beyond the definitions given in a dictionary like the "Standard," refer to a treatise on systematic theology, such as Dr. W. N. Clarke's "Outlines of Christian Theology."

1. What is the best text of the Apocryphal books for a library, corresponding to the Revised Version of the Bible? 2. Who publishes the Beacon Biographies? 3. Is there any edition of Robinson's sermons, including one at the sailing of the Pilgrims? 4. Who publishes pamphlet of 1900 baccalaureate sermon at Columbia by Dr. Hall? 5. Can you suggest any good manual for funerals—most are ancient? F. C. W. P.

1. We should choose that of the Society for the Promotion of Christian Knowledge (James Pott & Co., New York, $1.50). 2. Small, Maynard & Co., Boston. 3. The Congregational Publishing Society, Boston, publish his works ($5). 4. For this you must address the Librarian of the University, Amsterdam Avenue, New York. 5. A recent and pretty good one is in the "Pastor's Helper" (The Pilgrim Press, Boston and Chicago).

1. Will you give through The Outlook a list of about a dozen of the best books on Sociology, to be read by one who wants to get the gist of what is taught on the subject to-day? 2. Several works on Theology, so one can get good discussions of the great doctrines of the Christian belief. F. E. L.

1. Probably the following will suffice: Ely's "Socialism and Social Reform," Spahr's "Present Distribution of Wealth," Bemis's "Municipal Monopolies," Warner's "American Charities" (Crowell & Co., New York, $1.50, $1.50, $2, $1.75), Matthews's "Social Teaching of Jesus" (Macmillan, $1.50), Root's "Profit of Many" (Revell Company). 2. Merrill's "Faith and Sight" (Scribners, $1), Griffith-Jones's "Ascent through Christ" (Pott & Co., New York, $2.50), Clarke's "Outlines of Christian Theology" (Scribners, $2.50), Hyde's "God's Education of Man" (Houghton, Mifflin & Co., $1.25), Dole's "Theology of Civilization" (Crowell & Co., $1).

In your issue of the 1st of September, answering an inquiry "J. E. C." as to the Catholic Apostolic churches, you erroneously state, "There have been a few congregations in this country, but it appears to be in a decline, even in its native land." Allow me to correct this misapprehension by the following statement: The churches gathered under Apostles are known as "Catholic Apostolic" churches, not in the sense that these churches form the Catholic Apostolic Church, for that, as we hold, consists of all who believe in the Lord Jesus Christ, and are baptized according to his commandment. Such churches are to be found in the various cities of Great Britain and the Continent. In this city there is one in Fifty-seventh Street, west of Ninth Avenue, and a German church in One Hundred and Fourteenth Street, west of Seventh Avenue. There are also churches in Philadelphia, Chicago, San Francisco, and Hartford, and also in some of the cities of Canada. There is no evidence of decline in any of them, but the contrary.

JOHN S. DAVENPORT,
Evangelist in the Catholic Apostolic Church.

The impression which this note traverses was derived, perhaps mistakenly, from reading the life of the Rev. William Watson Andrews, a revered evangelist of the Catholic Apostolic Church, which was noticed in our book column, June 23.

Who is meant in these lines from Tennyson's "Dream of Fair Women"?

> "Who clasped in her last trance
> Her murder'd father's head."

M. C. B.

Margaret Roper, the daughter of Sir Thomas More. "After his execution his head was exposed on London Bridge, but she obtained permission to take it down, and, after preserving it as a precious relic till her death, was buried with it in her arms." (From notes to W. J. Rolfe's edition of Select Poems of Tennyson).

In reply to "M. H. K.'s" query, the French title of the book referred to is "Abiégé des vies des anciens philosophes," and was part of Fénelon's essays written especially for the Duc de Bourgogne while the Archbishop of Cambrai was his tutor, and is one of the few papers which escaped Louis XIV. and Mme. de Maintenon's auto-da-fé at the death of the young prince. M. L. F.

Kindly give the titles of the most approved or helpful books on the mission or work of the Holy Spirit, and oblige a constant reader. J. E. H.

Some noted works are Hare's "Mission of the Comforter" (Macmillan, $2.50) and Parker's "The Paraclete" (Scribner, $1.50), also Gordon's "The Holy Spirit in Missions" (Revell Company, $1.25). A recent work by Professor Denio, of Bangor Seminary, "The Supreme Leader," treats the subject more fully and satisfactorily than any other within our knowledge (The Pilgrim Press, Boston, $1.25).

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Correspondence

To Teach Farming

To the Editors of The Outlook:

A school for instruction in the latest and most practical methods of agriculture owes its origin to an investigation, which was begun some five years ago, into the causes of the agricultural depression existing throughout the Eastern States. The soil having been worn out by constant use, and comparatively nothing having been done to replenish it, the farmer must now learn how to supply as economically as possible this loss of fertility. The influence of the Government agricultural experiment stations has proved to be a powerful factor for good, since there is a very noticeable air of prosperity about farms situated in their vicinity which is sadly lacking elsewhere. Farmers in the neighborhood of Middletown, Conn., do not hesitate to acknowledge their indebtedness to the information supplied to them by Professor Atwater concerning the commercial value of the proper use of fertilizer, and to its use is ascribed the fact that the producing value of farms in that section has been increased threefold.

Though all things in the beginning must be in the nature of experiment, this scheme for the education of professional agriculturists having among its trustees such men as the Hon. John G. Carlisle, Walter W. Law, R. Fulton Cutting, the Hon. Abram S. Hewitt, Walter L. Suydam, Francis W. Holbrook, the Hon. William E. Dodge, Mornay Williams, William A. Keener, the Hon. Jacob J. Miller, Charles E. Pellew, Theodore Havemeyer, and William J. Schieffelin, it can at once be seen that it is well started on the high road to success; added to this, the director, Mr. George T. Powell, has received the assurances of the hearty indorsement and sympathy of such well-known educators as Dr. Gilman, of Johns Hopkins, and the Hon. Seth Low, of Columbia University. The graduates of the school will, it is thought, easily find profitable employment, if such is desired; while, if they are property-owners, the knowledge they have acquired will enable them to work their land to the utmost advantage. Himself a practical and scientific farmer, Mr. Powell has the best of reasons —the fact that he has done so—for believing that farming can be made to pay a fair profit. Men and women will share the advantages of the course of instruction, which will extend over a period of two years, while students desiring to take up special work will also be admitted.

The course of study is planned to include horticulture, botany, chemistry, geology, economic entomology, building construction, stock husbandry, and book-keeping. The students will be shown the best and most attractive ways of packing produce for market, as well as the most profitable way of disposing of it. Instruction will also be given in the preparation of fruits and vegetables for cold storage, as it has been ascertained that the want of this knowledge means serious loss. Sixty-six acres of land are to be devoted to the use of the school, and already several interesting experiments are being made in chemical feeding and pruning. The various kinds of vegetables, berries, fruit and nut trees are now under cultivation; greenhouses are in course of construction, and some fine effects in landscape-gardening are to be completed during the summer. The school is within walking distance of Briarcliff Farm, where the students are to be allowed the privilege of studying in operation the different departments of that finely equipped dairy farm.

The higher cultivation of fewer acres is one of the suggestions made by the founders of this school. Thus the harvesting of the largest possible crops would be attended by less cost than prevails under the present system of many acres under poor cultivation. Were this advice followed, the inhabitants of the rural districts would soon reap the advantages to be derived from a more closely settled community, for thus better schools and churches would be possible, and the social intercourse engendered would do much to alleviate the loneliness of country life, which is such a source of complaint for young people. This closer proximity should mean the establishment of more clubs and forms of public entertainment,

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which would be to the interest of both old and young; for from organization the farmer must gain much pecuniary benefit, while the young people would derive the mental stimulus which comes from interchange of ideas, the lack of which they now deplore. Perhaps when they have learned from Mr. Riis just "How the Other Half Lives," they may come to some realization of the conditions which surround the majority of the working people in large cities.

There is a great necessity for the wider circulation of information concerning the improvements in agriculture which are being introduced into our own and other countries, so that the farmer of one section may avoid certain lines of produce which can be grown to better profit in other localities. The consular reports ought to be of special value to exporters, and some means should be devised for their rapid and thorough circulation throughout the country, while the consuls themselves should make their reports as complete and practical as possible.

The problem of how to keep the boys and girls on the farm will be solved when they are clearly shown that there is money to be made at home. There are many avoidable losses in farming as it is now pursued by the average farmer, foremost of which may be mentioned the improper feeding of animals, especially cows, which is due to the lack of knowledge of the constituent elements of food. Nor is the ignorance confined to farmers alone, for among housekeepers is found the same lamentable need for information of the chemical properties necessary to produce the best results in the human animal. Another loss is from the manures derived from domestic animals, which, if properly returned to the soil, would, in New York State alone, be annually worth $100,000,000. The ruthless way in which our forest lands are laid waste is another evidence of the ignorance and extravagance of the destroyers. F.

Boers and Mexicans

To the Editors of The Outlook:

One of the planks in the Democratic platform, and the utterances of its leaders, express sympathy with the Boers, and state the intention, expressed or implied, of taking official—and officious—action in their behalf in case of a Democratic victory; all, apparently, based on the assumption that the Transvaal is a republic in fact because it is one in name—an assumption that has been contradicted many times by those who seem in a position to know the real conditions in South Africa.

For the benefit of those who sympathize with the Boers from the Democratic standpoint, and to prove that the word republic does not always mean all that its name implies, it may not be amiss to call their attention to the fact that there is another republic which is one in name and statutes only, and not in fact and spirit. It is Mexico. Leaving other considerations out of the question, no one who is acquainted with the methods of conducting elections in that country, or rather of giving out the lists of successful candidates, would call Mexico a republic; and I doubt if there is a ruler to-day who more nearly possesses the real powers of an autocrat than President Diaz. It is probably best for the country that this is so, for the Mexicans do not yet seem educated to the point of self-government, as we understand the word, unless, possibly, the right to vote is given only under restrictions that would disfranchise a majority of its citizens.

There is, however, this great and important difference to be noted between the Transvaal and Mexico: that whereas President Diaz has governed wisely, with a liberal, progressive policy, and for the benefit of his country, President Kruger seems to have done precisely the reverse.

While Bryan's sympathy with the Boers may not in itself be an important issue, it seems to me to strikingly illustrate his most dangerous characteristic, considering him as a public man—namely, his tendency to juggle with words and to view the problems of the day as they appear on the surface instead of facing the real conditions as they exist, whether one would have them so or no.

A. J. C.

Hospitals and Vivisection

To the Editors of The Outlook:

In your issue of August 11 I see a letter signed "B. K. C.," referring to experiments made in hospitals and in

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private practice upon human beings, which experiments were initiated for the advance of science and not with a view to the benefit of the patients. In this letter an investigator is quoted as condoning such a method of research in the words: "The diagnostic value of puncture of the subarachnoid space is so evident that I considered myself justified in incurring some risk in order to settle the question of its danger."

Now, it may not unnaturally be asked, "Are we justified in incurring risk when that risk is to another human being?" To this question I unhesitatingly answer, "No." We have, indeed, our own bodies at our disposal, to be used by ourselves or others as subjects for experimental research, but we most surely have no right to experiment upon others except with their full permission.

Year by year the practice of human vivisection increases, not only in this country, but in England, until it has reached such proportions that it is a real menace to the existence of hospitals. Who but those who approve of using hospital patients as subjects for scientific research will contribute money to the support of hospitals, when it is once realized by the public that the patients in these institutions are deliberately used for such a purpose?

Instructors of medical students already tell the future physicians and surgeons of the world that disease may be regarded from two standpoints—that of the healing art, and that of experimental research. Already this is an open secret; already on the stage a workingman tells us that he left his wife at a hospital for an operation; that three days he called to inquire, and was met with the uniform answer that she was "improving;" but on a fourth visit he was told that she was dead, and went home to bewail his loss and tell his neighbors that his wife had died of "improvement."

Is it not time that we should legislate against the vivisection of dumb animals, which has always led to the vivisection of human beings, and by so doing regain the confidence which must be placed in the hospital system, if indeed we wish it to benefit suffering humanity?

JOHN VEDDER, M.D.,
President New York State Anti-Vivisection Society, Saugerties, N. Y.

A Bad Rhyme

To the Editors of The Outlook:

My attention was called to the peculiarity of the pronunciation of English by the Spectator's article in last week's Outlook, where he makes "wharf" to rhyme with "off." We often notice in interviews and magazine articles the statement that many people in the Western States give an undue prominence to the letter "r." This assertion, I think, comes from the fact that in a large section of this country, notably that portion east of the Alleghany and south of the Cumberland Mountains, the people seem to be without the ability to sound the letter "r" as completely as a Chinaman, the only difference being that the former gives this letter the sound of "ah" or "aw," according to the vowel preceding it, while the Chinaman makes short work of it and always sounds it "l."

The Spectator's poetry reminds me of the English landlord who, wishing to warn people of the danger of a certain steep bluff, posted this notice:

> Don't go near the brink,
> Because of anything.

This was good poetry to the owner and his neighbors, because they always pronounced the word "anything" as though it was spelled "anythink." So the Spectator's poetry is perfectly correct if the word "wharf" is pronounced "whawf."

The English language has never developed a "patois" such as exist all over Continental Europe, but it is a language of many dialects just the same, differing greatly so far as the sound given to the various letters of the alphabet is concerned. This is very noticeable to any one when he hears the Scotchman with his unpronounceable guttural sounds, the Irishman with his brogue, the Englishman with his "h," the Eastern American without his "r," and the Westerner with his rough and ready speech; while the joke of the whole thing is that each man thinks he speaks English "pure and undefiled."

E. F. S.

[Of course the rules of rhyme and rhythm must not be applied too strictly to what was intended by its author (not the Spectator, by the way) as a nonsense jingle.—THE EDITORS.]

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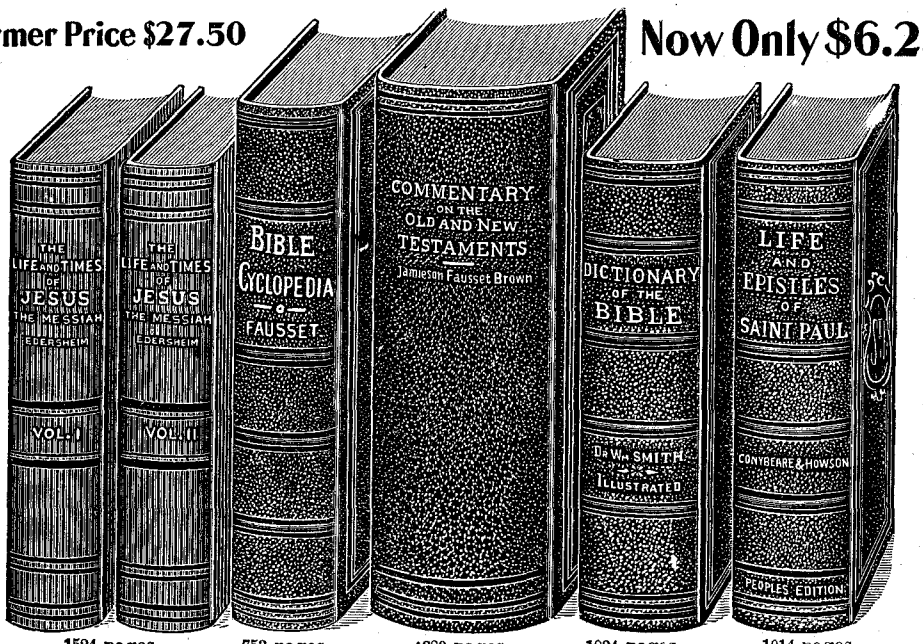

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